GODLIE FORME OF HOVSEHOLDE GOVERNMENT: FOR THE ORDERING OF PRIVATE FAMILIES, according to the direction of Gods word.

Whereunto is adioyned in a more particular manner, The seuerall duties of the Husband towards his Wife: and the Wifes duty towards her Husband. The Parents duty towards their Children: and the Childrens towards their Parents. The Masters dutie towards his Seruants: and also the Seruants dutie towards their Masters.

Gathered by R. C.

ISIDORE.

Thou profitest much when thou readest, if thou practisest that which thou readest.

BARNARDE.

What auaileth it thee to reade often in bookes the holy name of thy Sauiour, except thou studie and endeuour to haue godlinesse in thy behauiour?

CYPRIAN.

It profiteth a man (saith he) nothing at all, to professe vertue in words, and to ouerthrow the trueth in his deeds.

AT LONDON
Printed by *Felix Kingston*, for *Thomas Man*. 1600.

BRITISH MUSEUM

47
5
64

TO THE RIGHT WORSHIPFVLL MAISTER ROBERT BVRGAINE, OF ROXALL, ONE OF he Maiesties Iustices of peace, in the Countie of *Warwicke*: to the right Worshipfull Maister *Iohn Dine*, of *Ridlington* Parke, in the Countie of *Rutland*: and to the Worshipfull Maister *Edmund Temple*, of *Temple-hall*, in the Countie of *Leicester*, Esquires, as also to their religious and vertuous wiues, *R. C.* wisheth with heart and minde, grace from God the father by Iesus Christ, and constancie in the trueth of the Gospell, to the end and in the end.

HAuing collected and finished this Treatise ensuing, and deuising verie carefully with my selfe to whom I might dedicate the same: at length I resolued, that none were meeter to vndertake the patronage thereof, then some such meete persons, as did alreadie, (in some good measure) practise within their seuerall charges, the seuerall poynts and duties contained therein, and so would further prosecute those other necessarie parts, which

they haue yet in some part pretermitted. Whereupon, calling to minde the holy exercises daylie vsed and exercised in all your houses: I was moued for two causes, to make you all ioyntly Patrones hereof. First, for that I acknowledge my selfe beholden and indebted vnto you all diuersly, since my first acquaintance with you, & therefore (least I should deserue the blame of vnthankefulnesse for benefits receiued) I am bold vnder your names, to offer to the whole Church of God, these my simple collections. Secondly, for that as you are all ioyned and linked in kindred by reason of mariage: so also you are, and haue been a long time inseparably knit in a zealous & sincere profession of Gods word and religion. And for so much as I may not (for many respects) accomplish what good I willingly would: yet least I should be thought to spend the remainder of my yeres in an idle condition, or to hide my talent in a napkin; I haue been not lesse careful, then willing, to labour otherwaies to doe what I may to glorifie God, and profit his Church. Neither will these my labours be vtterly vnprofitable, if my purpose therein be rightly conferred with the purport of my writings. For such Housholders, as pretend to be great professors, and sound professors of the Gospell, may long inough talke of discipline, and stil complaine of the want of Church-gouernment; but all in vaine, and to no purposes, vnlesse they will begin this most necessary discipline in reforming their

owne

own houses, according to the direction in this Treatise, and so suffer the holy religion of God, to take place amongst their families at home; otherwise they shall trauel much, and profit little. For although there bee neuer so good lawes in Cities, neuer so pure order in Churches, yet if masters of families, do not practise at home catechising, and discipline in their houses and ioyne their helping hands to Magistrates, and Ministers: they may in truth, (but vnjustly, as many haue done) complaine that their children and seruants are disordered, and corrupted abroad, when in truth, they were disordered, and are still corrupted, and mard at home. And therfore it cannot be, neither is it to be hoped for, that either the father of his children, or the husband of his wife, or the master of his seruants should looke for that obedience, that reuerence, that faithfulnesse, and that dutifulnesse, which they of right ought to haue, and the other in conscience, and of bounden dutie are bound to performe, vnlesse they do now at length endeuour to see these orders and duties hereafter mentioned, to bee practised within their seuerall Households. For if Parents and Householders shal performe no further dutie to their children and seruants, then to prouide for them, meat, drinke, and apparrell, and to pay them their wages: then Papists, Atheists, Iewes, Turkes, and Infidels, doe yeeld this dutie as well as they. And seeing all men be carefull, that

their horses and bullocks, should haue sufficient fodder and prouender, to the ende they may haue their labour in lieu and recompence thereof: it doth consequently follow, that therefore a christian Householder ought to haue ouer his children and seruants, a much more christian care, then he hath ouer his dumbe & insensible beasts, that so he may take a singular comfort from the daylie contemplation of their encrease in spirituall graces. Oh what a sweete and comfortable thing shall this be to the soule and conscience of such an Householder, when he hath been so diligent and carefull in the trayning and bringing vp of his children and seruants, in the obedience and waies of the Lord, that hee may rightly deserue to haue this worthie report & commendation giuen vnto him, from the mouth and penne of the godly; namely, that he hath a church in his house: that is, a company of sound and faithfull Christians, such as feare God indeed; as the like report was giuen by the Apostle, to those godly Houſe-keepers, Aquila *and* Priscilla *his wife:* Rom. 16. 5. 1. Cor. 16. 19. *as also to* Philemon.

Phil. 2.

Therefore all Parents and Householders, are (in the Lord) to be exhorted, that they would be carefull to bring vp their children and familie, so as they either (by some good tokens) may see them the children of God, and heires of the couenant, or at least, they may be comforted in their own consciences, notwithstanding that their children

dren and ſeruants (for ſome cauſe vnknowne to them) do refuſe their counſel and inſtruction: ſeeing they to the vttermoſt of their power and abilitie, haue vſed all good meanes to bring them vp well, and haue rightly offered them to the Lord.

Now if parents and maſters haue iuſt cauſe to bewaile and lament, when (thus trauelling in good education and information) they cannot yet ſee good effects, and godly fruites, in their children & ſeruants: how much more cauſe of griefe may they haue, when they haue vſed and beſtowed no labor at all (either by themſelues, or others for them) to bring them vp in the nurture and feare of the Lord? And yet, alaſſe, many will be grieued for the one, that will not be any thing mooued for the other. Wherefore let all parents and maſters of families know, and learne, that if they will conuay God his bleſſings to their poſterities, then they muſt do, and performe the duties belonging thereunto: yea let them (if they be loth to conuey God his iudgements to their children) carefully auoyde the meanes vnto it.

And ſurely, as it is a bleſſed thing in the houre of death, with Simeon to depart in peace, leauing their wiues, children and ſeruants, members of Chriſt, ſpouſes to Chriſt, children to God, and ſeruants to the Lord: ſo in the extremitie of death, no one thing will be more greeuous vnto Parents and Houſeholders, then (the Lord hauing giuen them the charge of ſo many ſoules to be further- Luk. 2. 29.

red to ſaluation) that their owne tormented conſciences ſhall preſſe them, in as much as they haue helped their children and ſeruants forward to their damnation; and ſo (which is more feareſull) they ſhall haue them ſpewing and foming out on their faces, continuall curſes in hell, then accuſing them for euer to be the murtherers of their ſoules, and cutthroats of their ſaluation.

Is it any maruell, if Houſeholders many times finde ſmall obedience, and leſſe dutifulneſſe, and faithfulneſſe, at the hands of their children and ſeruants, ſeeing they omit and leaue vndone the performance of theſe ſo chriſtian duties towards them herein expreſſed, and inioyned of the Lord? For ſo doth God often leaue manifeſt tokens of his wrath, in puniſhing diſobedience, with diſobedience.

How can any maiſter of a Houſehold, whoſoeuer he bee, looke to haue his familie truſtie and faithfull vnto him, and yet he himſelfe is faithleſſe to God? Doth he maruell, that his children and ſeruants feare not him, whereas hee himſelfe feareth not the Lord? Will he maintaine his authority ouer thoſe vnder his charge, and he himſelfe doth not yeelde obedience vnto the authoritie of God his Creator?

Moreouer, it is manifeſt, that the good man of the houſe, by planting Gods religion in his familie, ſhall not a little aduance and ſet forward his owne priuat profit and commoditie. For wicked

and

and vngodly ſeruants, are, for the moſt part, loyterers, pickers, and deceitfull: whereas on the other ſide, godly ſeruants are iuſt and faithfull, whom in his abſence hee may truſt to doe ſuch buſineſſe and worke as he willeth them to doe. Gen.30.30. and 39.5.&c.

If maſters of families be carefull and deſirous (as in conſcience they ought) that their wiues, children & ſeruants, ſhould reforme themſelues, and endeuour to practiſe ſuch duties as doe appertaine and belong vnto them; then they muſt likewiſe be diligent and carefull to reforme themſelues, both inwardly & outwardly, in ſuch poynts and duties, as hitherto they haue left vndone: otherwiſe, they may iuſtly ſay vnto thē: Phiſitian, heale your ſelfe: or, why doe you will vs to do that, which you doe not practiſe your ſelfe? For as one candle cannot light another, if it ſelfe be out: euen ſo a maſter of a Houſehold ſhall not reforme thoſe of his charge, and inflame them with the loue of God and godlineſſe, if he himſelfe be voyd of the ſame. Luk.4.23.and 22.32. Rom.2.21.

Let euery maſter of a Houſehold therfore ſay and performe with Ioſua: I and my familie will ſerue the Lord: Ioſua.24.15. *And likewiſe let euery chriſtian Ladie, Miſtreſſe, and Dame, ſay with* Heſter: I and my maides will doe the like: Heſt. 4. 16. *And ſo no doubt, God will powre his bleſſings on them, and theirs, in this life, and euerlaſting happineſſe on them in the life to come.*

Touching

Touching the booke it ſelfe, I will not ſay any thing to the commendatiō thereof, but onely this: That I am aſſured, that if ſuch duties as are mentioned therein, were dulie and carefully practiſed of al ſuch as are named in it, then (no doubt) vertue and godly religion would greatly floriſh, to the aduauncement of God his glorie; and alſo ſinne and wickednesſe would then decreaſe and fal downe, to the vtter ſubuerſion and ouerthrow of Sathans kingdome.

This Treatiſe I confeſſe is not garniſhed with eloquence, not full of great cunning, nor beautified with flowers of mans wiſedome, neither yet doth it diſcourſe or treate of high or darke things, neither is it ſtuffed with ſubtill queſtions, and arguments; nor indited with Rhetoricall and eloquent ſtile, as thoſe commonly be, which are prepounded and ſet foorth to the world, rather for boaſting, and vaine-glorie ſake, then for any deſire to edifie, and to doe others good: but it is plaine, and without any great gayneſſe; yet ſo full of good, neceſſarie, and wholeſome inſtructions, that whoſoeuer readeth, and marketh it with a right diſpoſed minde, and willing to practiſe it, without reſpect to any other thing, then God, the reformation of his life, and the ſalnation of his owne ſoule, (which is the onely marke that chriſtians muſt leuell at) he may reape ſingular profit thereby.

The profit of this booke.

And vndoubtedly it may well bee ſaid, that

Good bookes as ladders to

vnto

vnto true christians, good and holy bookes are as ladders to climbe vp to heauen: as sparkes to kindle the heate of the spirit, when it is quenched, or waxed colde in them; and as proppes to stay vp their faith, that it may increase. climbe vp to heauen.

Praying therefore your worships, to accept of my dutifull good will, and to pardon my boldnesse, I cease to adde any further thing: beseeching God of his endlesse mercy for his Christs sake, to strengthen you still in that good and happie course of his word, and all other good learning: to furnish you all abourdantly, with all spirituall and heauenly knowledge, to the carefull practizing of the same, in the fruites of your most holy and blessed callings, to the aduancement of the glorie of our God, and to your owne euerlasting comfort in Christ Iesus. So be it.

Your worships in all Christian dutifulnesse, most willing.

R. L.

DEDICATORIE.

A GODLIE FORME OF Houſehold Gouernment, carefully to be practiſed of all Chriſtian Houſeholders.

Houſeholde is as it were a little common wealth, by the good Gouernment whereof, Gods glorie may be aduaunced, the Common wealth which ſtandeth of ſeuerall families, benefited, and all that liue in that familie receiue much comfort and commoditie.

But this gouernment of a family is not very common in the world, for it is not a thing that men can ſtumble on by chance, but *wiſedome* muſt leade vs vnto it. *Through wiſedome* (ſaith *Salomon*) *is an houſe builded, and with vnderſtanding it is eſtabliſhed: and by knowledge ſhall the Chambers thereof be filled with all precious pleaſant riches*: that is, ſhall obtaine all kind of

The rule of good gouernment is wiſedome. Pro. 24. 3. 4.

bleſſings.

blessings. See also Pro. 28. 2. by which two places it is manifest, that such families as are not ordered by hap-hazard, or as it falles, but by Wisedome, Discretion, and Counsell, do prosper in inward and outward goods, and indure long. When we speak of Wisedome we do not meane that this gouernment can be in al points excused by naturall reason and Wisedome: for mans wisedome teacheth but vnto one point, and that the least of that, which family-gouernment tendeth vnto.

Not carnall wisedome.

But the Wisedome that wee speake of is not naturall, but fetched from the fountaine of all wisedome, God himselfe, who by his word shineth vnto vs pure light to walke by, not in the Church alone, nor in publike societie of men onely, but euen within the secret of our owne walles, and towardsuch as be abiding vnder the same roofe. And if we desire to walk with God, as *Enoch* did, wee must set vp this light for our selues to liue by at home: *For then we doe no iniquitie, when we walke in his way.* Where no wisedome is vsed in gouerning families, there all goeth to wracke, & there many enormities are to be found, as wofull breaches betweene man and wife, graceleſneſſe and vnthriftines of children, lewdneſſe of seruants, and foule scapes. And where carnall pollicie ruleth, and not the wisedome, which is from aboue, there all that is done tend to the ease, pleasure

But learned out of the word.

Gen. 5. 24. Psal. 119. 3.

Wisedome is great wealth. Without wisedome whatsoeuer a man taketh in hand, turneth to his owne hurt.

ſure, and profit of this life, which is the end and felicitie of a brute beaſt, and not of a man.

Now that there is a good kind of gouerning of a family, which they who follow wiſely, may be ſaid to gouerne well, appeareth out of the firſt Epiſtle to *Timothie* 3. verſe 4. 5. *One that guideth his houſe well, &c.* and after, *Hee that knoweth not to gouerne his owne houſe. &c.* Whereby it is euident, that there is a way of ordering the family aright, and there is a miſgouerning of it. Pſal 101. 2.

It is out of doubt that the wiſe and skilfull gouernment of a houſe is found out by prudence, defended by Science, and conſerued by experience.

To ſet downe this good Gouernment exactly, is a hard matter. Here onely wee will note ſome things which do appertaine vnto that gouernment which we ſpeake of. And to doe it more orderly to the better vnderſtanding, we muſt conſider, that (as may alſo be gathered out of that place of *Timothie*) there are two ſorts in euerie perfect familie.

1 The Gouernours.
2 Thoſe that muſt be ruled.

Wherof a family conſiſteth.

And theſe two ſorts haue ſpeciall duties belonging to them, the one ſort towards the other. In the carefull performance wherof, from the one to the other, conſiſteth the *good gouernment of a family.*

The Gouernours of a family, be ſuch as haue authoritie in the family by Gods ordinance, as the father and mother, maſter and miſtreſſe.

The firſt ſort are ſuch as haue authority in the familie.

To whom, as God hath giuen authoritie ouer

Who must vse their authoritie.

If the gouernour be charged with weightie affaires, he may appoint one to gouerne his house as Abraham and Putiphar did. Gen. 24. 2. & Gen. 39. 4.

ouer their children and seruants, so hee would haue them to vse it to the wise gouernment of them, not onely for their owne priuate profit, credit, or pleasure, but also for the good of those whom they are to gouerne: for by a wise gouernment, much good commeth to the parties gouerned. If masters then or parents doe not gouerne, but let seruants and children do as they list, they do not onely disobey God, and disaduantage themselues, but also hurt those whom they should rule: for when any haue such libertie to do as they list, it maketh them grow out of order, to the prouoking of Gods displeasure, and curse against themselues; whereas if they had beene held in by the bridle of Gouernment, they might bee brought to walke, so as the blessing of God should follow them in their courses.

A property of good gouernment. 1. Tim. 3. 4.

All gouernment of a familie must be in comelinesse or decencie, that is, it must be such as is meete and conuenient both for the gouernour, & for the person gouerned. And therfore it is impossible for a man to vnderstād how to gouerne the common wealth, that doth not know to rule his owne house, or order his owne person; so that he that knoweth not to gouerne, deserueth not to raigne.

Lordlinesse is vnmeete in a household gouernment, and yet familiaritie with such as are vnder gouernment, breedeth contempt. Againe

for

for the perſons gouerned, all in the familie are not to be gouerned alike.

There is one rule to gouerne the wife by, another for children, another for ſeruants. One rule for young ones, another for old folkes.

The gouernment of a familie tendeth vnto two things eſpecially. Firſt, Chriſtian holineſſe, and ſecondly the things of this life. By the firſt God is glorified; by the ſecond this preſent life is ſuſtained, in ſuch ſort as God ſeeth good for vs. The markes that family gouernment aimeth at.

Howſoeuer, where humane pollicie is the rule of houſehold Gouernment, there men only haue an eye to the thinges of this life: yet they which fetch their wiſedome to rule by out of the word, ſhall vnderſtand, that their gouernment muſt not onely be ciuill, but righteous alſo: that is, they muſt ſeeke to haue Holineſſe found in their habitation, whereby God may be glorified, as well as riches, whereby they may be comforted. This hath beene the courſe of holy men in former ages.

Abraham flitted often from place to place, yet hee built an Altar wherſoeuer hee became, yea, and trained vp his family in the feare of God. Hee did not ſeeke excuſe in his vnſetled eſtate, to let paſſe the care of holineſſe. Holy *Iob* was not contented to worſhippe God himſelfe alone, but ſanctified his ſonnes, that is, prepared them to worſhippe God with him. *Iacob* Gen. 12. 7. & 13. 18. & 11. 33. & 22. 9. Iob. 1. 5.

at his returne from *Padam-Aram* purged his familie, and set vp Gods worship there. *Iosua* saith, though others should forsake the Lord, yet he and his familie would cleaue vnto him, and serue him. *The vertuous woman openeth her mouth in wisedome, and teacheth mercie vnto her seruants.* Many of the faithfull, when they themselues beleeued in Christ, labored to bring their families to the faith also. Parentes also are commaunded to bring vp their children in the *instruction and information of the Lord.* By all which places it is euident, that Religion must be stirring in Christian families, and that good gouernment looketh to bring godly behauiour into families, as well as thrift and good husbandrie.

Iosu. 24.15. Heft. 4.16. Pro. 31.26.&c. Act. 10.& 16. 14.15. Ephe. 6.4.

For want of this care, many parentes leaue their children faire faces, and foule mindes; proper bodies, and deformed soules: full coffers, and emptie hearts: for want of this, God may dwell in Churches if he will, but he hath no abode allowed him in priuate families. For will God be where he may not rule, but must be an vnderling and stand and looke on, when profit and pleasure shall be serued, and set aloft? Yet the Spirit of God saith, that God will come and dwell with them that loue him, and keepe his commaundements. Where therefore holinesse is not sought for in families, there God hath no friends, nor louers, nor walkers with him,

1. Iohn. 3. 24. & 4.12.13.

him, howſoeuer they will ſometime come viſit him in the Church.

Beſides, the ill ſucceſſe that ſuch walkers haue, who make their houſes temples to Mammon and riches, ſhould teach vs to haue a principall reſpect to God in Chriſtianitie, ruling our houſes. Many thriue not, but put that which they get in a bottomeſſe bagge. For God who hath none or the loweſt regard in their courſes, and houſehold affaires, withholdeth his bleſſings from them: and then in vaine do men riſe early, and go late to bed, and eate the bread of carefulneſſe. Others thriue, but it is a woſull thrift, that ſerueth to harden the heart, and to bewitch the ſoule with loue & liking of this world. Yet is Gods iuſt iudgement vpon many this; becauſe they will needes ſerue their own commoditie chiefely at home, the Lord giuing them vp to themſelues, they neuer ſerue him but coldly and for cuſtome ſake at the Church: and God accepteth no more of their worſhip they doe there, then they do loue and like of his gouernment in their houſes.

Math. 6. 24.

Haggi. 1. 6. Pſal. 127. 2.

The gouernours of families, if (as it is in mariage) there be more then one vpon whom the charge of gouernment lyeth, though vnequally, are, firſt the *Chiefe gouernour*, which is the *Huſband*, ſecondly *a fellow helper*, which is the *Wife*.

The ſorts of gouernours. Houſeholders or houſekeepers are perſons authorized ouer their houſeholds and charges.

Theſe both do owe duties to their family and dutie one to another.

The duties they owe to their familie, both concerning godlineſſe, and the things of this life, belong either to the husband eſpecially, or to the wife eſpecially. The duties that belong to the husband touching holineſſe, are ſuch as eyther

he muſt { 1. Performe to them of his familie. 2. Or require of them.

The dutie of the husband touching holineſſe, which he muſt performe to them.

1 To ſee that they haue the word ordinarily, the want whereof, is the greateſt plague that can be.

Amos. 8. 11. Math. 9. 36. 37. Eſa. 32. 1. 2. 3. 4 Rom. 10. 14 Iam. 1. 86. 19. 21. 1 Pet. 2. 2. Haba. 21. verſ. Ephe. 4 11. 12. Iam. 1. 21.

The duties which he muſt performe to them, are, firſt touching the publike miniſterie of the word, to prouide that they may liue vnder an ordinarie miniſterie of the word, or elſe to take order, that alwaies vpon the Sabbath, and at other times when it may be, they reſort to ſuch places, where they may haue the word miniſtred vnto them: for elſe how ſhall they bee brought into the ſheepefold of God (from which naturally they go aſtray) but by hearing the voice of the chiefe ſhepheard, ſpeaking vnto them by thoſe whom he ſendeth? how ſhal they beleeue, and ſo bee begotten againe by the ſeede of the word, except they heare ſuch as God ſendeth for the begetting of men vnto him? how ſhall they bee reconciled vnto God, but by hearing his meſſengers, into whoſe mouthes hee hath put the word of reconciliation: how ſhall they growe in faith, and increaſe in grace, but by receiuing with meekeneſſe the ingrafted word, which is able to ſaue their ſoules.

Seeing then the word preached, is the means

to

to beget men to a new life, and to nouriſh them in it: a great dutie lieth vpon the gouernours of families, to prouide by ſome meanes that they may haue it. For where the word is not preached, there the Lords Sabbath cannot be hallowed as it ought.

Now the Lord would not onely haue Maſters of families to keep holy the ſabbath themſelues, in all the parts of his worſhip, publike and priuate, but alſo that euery one ſhould in his ſeuerall place and roome, carefully take order, that ſo many as bee committed to his charge, ſhould ſanctifie the Lords day as well as himſelfe: which though it be true in all other commandements, (namely that whatſoeuer we are bound to do our ſelues, wee muſt be meanes to further other in doing the ſame, becauſe the loue of God and of our neighbour, ſpreadeth it ſelfe ouer all the commaundements: and therefore though it be not expreſſed, it is neceſſarily vnderſtood) yet in the fourth commaundement, it is ſo much the more required, becauſe beſides the analogie and proportion betweene it and the other commandements which doth inforce it, the very words themſelues doe bind vs thereunto. For when it is ſaid, *Thou and thy ſonne, and thy daughter, thy manſeruant, and thy maide,* though it ſpeaketh by name onely of reſting vpon the Sabbath, yet becauſe the ende of that is, that the day might be ſanctified, looke

All ſuperiours ought to bee carefull that their inferiors do keepe holy that day, as well as themſelues.

how many reasons there be to bind the inferiours to rest, and the superiours to prouide that they do so indeed, so many are there to compell them to sanctifie the day in their own persons, and in so many as belong vnto them. Therefore when first of all it is generally said in this fourth commaundement, *Remember the Sabbath day, that thou keepe it holy*: and afterwards, *The seuenth day is the Sabbath of the Lord thy God*, that is, which must be dedicated vnto his seruice: and in the end you must therefore rest, that you might serue him in it as he requireth: and then nameth the seuerall parties that should rest: his meaning is, to declare the right ende of their resting, and so speaking by name to the gouernours, saith: *Thou, and thy sonne, and thy daughter, thy man seruant, and thy maid, the stranger that is within thy gates*, to shewe vnto them, that it is not sufficient for them to looke that they vnder their gouernment should rest, vnlesse they sanctifie the day of rest also, which they must be so much carefull of, by how much the sanctification of the day is greater, then the ceasing to worke vpon it, as the end whereunto this is but referred: and therfore if it be a sinne in them at any time, not to haue a sufficient regard vnto them, that the worke, then it must needs be a greater sinne, if that through their negligence they do not sanctifie and keepe holy this day of rest.

Deut. 5. 12. 14 15.

So

So that heere the Lord God requireth, that in all places there ſhould be ſuch good lawes publikely in the common-wealth, and priuately in mens houſes eſtabliſhed, and diligently executed, as whereby not onely the rulers, but alſo all in ſubiection ſhould be compelled to ſanctifie the Lords day, and that they ſhould be ſure they do it indeed. And as hee muſt not leaue it indifferent to them, to chooſe whether they wil worke or reſt, and ſo thinke it ſufficient that they do not lay any worke vpon them, ſo it is not inough that they hinder them not from ſeruing God vpon that day, vnleſſe they procure all the meanes vnto them, wherby God might be worſhipped of them, and ſee that they worſhip God in them, as well as themſelues. Therefore the maſters of families muſt pronide as much as lieth in them, that the word be publikely preached where they dwell, not for themſelues alone, but for their children and ſeruants ſake, that they might keepe holy the day together with them: and they muſt not onely come themſelues to the place of common praier and diuine ſeruice, but bring theſe alſo with them, and ſo ſpend the reſt of the day in all priuate godly exerciſes themſelues, and cauſe others to do ſo alſo.

They ought not to leaue it to their diſcretion as a thing indifferent, but to compell them thereunto.

And here, leaſt this might ſeeme too heauie vnto vs, and that it might not bee grieuous to take ſo great a charge vpon vs, we muſt remem-

ber, that as we haue great helpe by our inferiours in many things, ſo the Lord would haue vs to helpe them in the chiefe and principall: and as he hath made them our ſeruants, ſo we ſhould make them his ſeruants: and when they haue ſerued vs ſix daies, we might cauſe them to ſerue him vpon the ſeuenth: and as the Lord hath preferred vs aboue them with their ſeruice, ſo hee would humble vs with this charge and care ouer them, or rather exalt vs, in that he would haue vs to bee as it were the ouerſeers of his worke, and not onely ſerue him our ſelues, but alſo ſee his ſeruice done by others, committed to our charge: which if ye doe not, wherein ſhall the Chriſtian gouernours of houſeholdes, differ from the infidels and heathen, and what greater thing ſhall wee doe for our ſeruantes, then they? Nay, what ſhall wee doe more for them, then for the bruit beaſtes and cattell that worke vnder vs, to whom we giue reſt and eaſe from labour vpon the Sabbath, if we cauſe them not to *ſanctifie the day of reſt*, in which they ſhall differ from all other, not onely beaſtes but men.

Deut. 11. 20. So haue the ſeruants of God done in times paſt in their ſeuerall families.

And this is the meaning of that Law which *Moſes* gaue to the Iſraelites, *Commaunding them to write the word of God vpon the poſtes of their houſes, and vpon their gates*. Whereby all vnder gouernment, were taught what ſhould bee required of them ſo long as they liued in

thoſe

thoſe houſes, namely, to ſerue God: and all gouernours were taught, what eſpecially to looke after in all them that went in and out of their gates, and liued vnder the roofe of their houſes, euen to ſerue the Lord in all partes of his worſhip, for which ende hee hath giuen them ſuch authoritie ouer them. According to which commaundement, the worthie Captaine of Gods people *Iehoſhuah*, made this proteſtation before all the Elders of Iſrael, a little before his death, exhorting them to doe the like: *I and mine houſe will ſerue the Lord*, promiſing not onely for himſelfe, but for all his, which though it was too hard to do, yet becauſe he knew how many meanes the Lord had giuen him to bring it to paſſe, which alſo God would bleſſe (as all godly exhortations, admonitions, and chaſtiſements, whereby if they did not profite, he had authoritie to thruſt them out of his houſe, and to rid himſelfe of them all which hee was purpoſed to put in practiſe) therefore he was bold thus to ſpeake of himſelfe, thereby ſhewing what all men ſhould propound to themſelues, and may attaine vnto. The like whereof *Dauid* ſpeaketh of himſelfe, in that worthie pſalm. 101. which is left as a patterne for all Chriſtian gouernours to rule by, wherein hee ſheweth, how hee would rule not onely himſelfe, but his houſeholde, nay the whole Kingdome, by hauing an eie to them that were good, Ioſh. 24. 15.

to

to reward them, and to them that were bad, to punish them: that so not onely himselfe, but all his might serue the Lord. After the same manner in the time of the Captiuitie, when the noble queene *Hester* willed all the dispersed Iewes to keepe holy three daies together in fasting and praier, that so they might intreat the Lord for that finall destruction and vtter rasing of them out, which *Haman* the cursed Amalekite and sworne enemie of Gods people had determined to bring vpon them speedily, that it (I say) might be preuented in time: shee said, *That she and her maids would doe the like. Hest.* 4. 16. Whereby no doubt, she insinuated vnto them, that in euerie household, her meaning was, that it should be thorowly kept on all sides, not onely of the rulers, and some few, but of all others, euen vnto the maid-seruants.

Now, the Sabbath, and the day of Fast are both of one nature as the word doth sufficiently beare witnesse. Therefore if this hath been the practise of the Church vpon that day to fast: and not the chiefe alone, but their families: also then must we needs be perswaded, that vpon the Lords day, we ought our selues, and our households to serue the Lord, & to say with *Iosua, I and mine house will serue the Lord*: and with *Hester, I and my seruants will doe the like.*

And how could that haue been verified of the

the religious Captaine *Cornelius*, which is written of him, *that he was a deuout man, and one that feared God with all his houſehold*, vnleſſe he had not onely frequented the common aſſemblies vpon the Sabbath daies, but had alſo acquainted his ſeruants therewith? Therefore as the Lord himſelfe ſpeaketh of *Abraham*, who is the father of all beleeuers, *I know that he will commaund his ſonnes, and his houſehold after him: that they keepe the way of the Lord, to doe righteouſneſſe and iudgement, that the Lord may bring vpon Abraham, that he hath ſpoken vnto him*: So it muſt be practiſed of all them, that will be the children of this faithfull *Abraham*, and enioy the ſame promiſes that he and his poſterity did, euen that they cauſe their children and their ſeruants, to keepe holy the Sabbath, wherein conſiſteth the true worſhip of the Lord, that ſo they might walke in that way, which hath the promiſes of this life, and the life to come. Act. 20.1. Gen. 18.19.

So then it may moſt euidently appeare, both by the words of the commaundement, and by the practiſe of the beſt men in the olde and newe Teſtament, that this dutie is laid vpon all houſeholders, diligently to ouerſee the waies of their families, that they ſerue God, as in all other duties, ſo eſpecially in ſanctifying the Sabbath, as they will anſwere to the contrarie at their peril, to him that hath put them

them in authoritie, and as they will giue an account for their ſoules, which otherwiſe might periſh through their default.

But in our time, it is for the moſt part, holly neglected.

Which though it be ſo ſeuerely inioyned to all men, and vnder ſo great a paine laide vpon them, yet it is ſo generally neglected of the greateſt part, that wee may rather complaine of it iuſtly with griefe, then haue any hope of the ſpeedie reformation of it. For beſides that a great many haue no care to ſanctifie the day themſelues, and therefore cannot with any conſcience require it of their ſeruants and children, but either ſet them to worke, or to play, and to doe any thing vpon that day, ſauing that which they ſhould, and doe encourage them thereunto, by their owne ill example and words: there be others alſo, who though they ſeeme to haue ſome care to keepe holy the day themſelues, (and haue in deed) yet eyther through ignorance, or negligence, do not once looke to their houſehold, whether they come to Church or no, and ſit there attentiuely, and continue there, with profit to the ending, nor how they ſpend the reſt of the day: but being demanded where their ſeruants were, how chance they came not to Church, &c. they anſwere ſecurely, (and as they thinke ſufficiently) as though it were a thing meerely impertinent vnto them, that they cannot tell, they doe not hinder them from the Church, they may come if they will, they

are

are of age to looke to themſelues, and they are paſt boyes now, and I cannot tell what, &c.

But they muſt conſider, beſides that which hath bin alreadie ſpoken concerning this matter, that they doe too fooliſhly, and groſſly imagine to ſtop (as it were) the mouth of the Lord, with that ſimple anſwere in his buſines, which they will not receiue at their ſeruants hands in their owne. For in the ſixe daies, when their ſeruants are in their owne buſines, they will not let them come and goe at their owne pleaſure, and content themſelues with a bare imagination, that they bee at their workes, but will bee ſure of it, and therefore ſet them to it, looke vpon them in the doing of it, and call them to an account for it, which if it bee well done in themſelues, becauſe they knowe otherwiſe they will be negligent, how muſt it not needes then bee a great vnkindnes, and vnthankefulnes in them vnto God, that vpon this day (which is but one among ſeuen) his ſeruice ſhould be ſo ſlenderly looked vnto, that there is no ſuch diligence vſed towards their ſeruants, that they might performe it.

And how muſt it not needes bee a great iniurie to their ſeruants (who are naturally, and for the moſt part more negligent and careleſſe in Gods ſeruice, by reaſon of their corruption, then they can bee in the ſeruice of men) to be depriued of that benefite of their gouernours (which

(which is the chiefeſt, and for which cauſe eſpecially they are committed to their gouernement) namely, to be furthered by them in the ſeruice of God: but vſe them more like beaſts then men, euen that they might be ſeruiceable vnto them, and then care not whether they ſerue God or the diuell.

We know that ſeruants looke to be preferred by their maſters (and ſo there is good reaſon, when they haue ſerued them faithfully) but what kind of reward is this, when hauing beſtowed ſome earthly benefit vpon them, by hauing no care to make them ſerue the Lord, and ſanctifie his Sabbaths, they doe in the end not onely make them loſe the euerlaſting reward, but preſerue them to eternall deſtruction.

Eſpecially in great houſeholds, where there are many ſeruants.

Moreouer, there are a companie of idle Seruing-men, who being brought vp idlely all the ſixe daies, and in them hauing nothing at all to doe, are neuer almoſt looked after vpon the ſeuenth day, are as idle, but and as little regarded, as vpon the other: and as they neuer almoſt doe any good daies worke to their maſters (for they haue nothing to doe) ſo much leſſe doe they ſpend any Sabbath in the Lords ſeruice; but they eſpecially are left to goe and come at their will.

Others that haue any office of great charge and attendance (as the Cookes, butlers, and

ſuch like, in great houſes) ſeldome or neuer come to the Church, and that but by peeces, either when halfe is done : or elſe they are readie to depart before halfe be ended, and ſo both hinder the Lord from that ſeruice, which he ſhould haue by them, & themſelues frō that bleſſing which they ſhould inherit that way; & both cauſe the name of God to be ill ſpoken of, and pull vpon themſelues & their maſters, that curſe which belongeth to the continuall polluting of the Sabbath. And how can they looke, that that ſeruice, and that meat and drinke ſhould doe them good, which is thus prepared, & brought (as it were) with the continuall danger of the ſoules of their ſeruants, beſides the diſhonour of the name of God?

When *Dauid* had inconſiderately deſired to drinke of the water of *Bethleem*, three mightie men brake into the hoſt of the Philiſtims, and drew water, and brought it to him : but hee would not drinke thereof, but powred it for an offering to the Lord, and ſaid : *Oh Lord bee it farre from me, that I ſhould doe thus : is not this the blood of the men that went in ieopardie of their liues?* How much leſſe then ought men to eate & drinke that, for which their ſeruants do venture the liues of their ſoules? And beſides, if wee iuſtly find fault with them, who doe neuer or ſeldome preach to the people committed to their charge, and ſo cauſe their ſoules 2. Sam. 23. 15. 16.

to

to ſtarue, and die eternally: how can they bee blameleſſe, who ſeldome or neuer bring their ſeruants to the preaching of the word? And muſt they not needes be culpable of the ſame iudgement before God, ſeeing it is all one with the ſeruants, whether they liue in the places where the word of God is not preached at all: or if it be, yet they come not vnto it.

Obiection. But whereas men are readie to obiect, that in a great familie many muſt needes be abſent.

Anſwere. We grant it to be true, in ſome part, that is, at ſome time, and vpon ſome occaſion: but ſo ordinarily and ſo continually (as they themſelues in their own cõſciences are priuie of, who make this obiection) we know no neceſſitie that can excuſe that. Nay, we are ſure that the Lord hath laid no ſuch calling vpon any man, that ſhould keepe him in a continual breach of the Sabbath: and therefore both maſter and ſeruant may ſuſpect, that he is in ſuch a calling, as is not agreeable to Gods worde, or that he vſeth it not aright, when it maketh him, if not wholly, yet for the moſt part, to neglect the ſeruice of God vpon the Sabbath day.

And wee know (where there is a great care to ſerue and pleaſe God by prayer) the Lord will giue to them ſuch wiſedome, that they ſhall be able to redeeme, if not the whole, yet at leaſt a great part of the day, which otherwiſe will be miſpent: namely, by letting paſſe many needles

needleſſe things, by preparing ſo much before as conueniently may be, by riſing ſo much ỹ more early in the morning, and by the interchangeable helpe of other ſeruants: eſpecially when they will for theſe cauſes bee contented with ſo much the leſſe, though not in quantitie (for the reliefe of others) yet with leſſe exquiſite and curious dreſſing, which eſpecially taketh vp the time: and ſo we are ſure, and they that wil trie it in the feare of God, & a care to ſerue him, and in a loue to the ſoules of their brethren, ſhall finde it to bee true by experience, that many might keepe holy the Sabbath, which now do it not at all: others might keepe it more then they doe. Which if yet it bee thought vnpoſſible (becauſe we go not about to practiſe it) let vs but obſerue that which we ſhall ſee done in the houſe, when the ſeruant is very deſirous to go to a Faire, and the maſter is as willing to let him go; you would wonder to ſee how things ſhall bee diſpatched vp ſuddenly, and in good order; they ſhalbe abſent many houres, and yet not greatly miſſed: if any thing be otherwiſe then is vſuall, it is borne with, becauſe it is a day of making prouiſion for themſelues, and that day is not euery day. So then, if the maſters were perſwaded of the Lords day, as they ought to be, euen that it is the time of making prouiſion for the ſoule, and were as carefull for the ſoules of their ſeruants, as they are for their bodies, and did eſteeme it more for their worſhip and credite, that their ſeruants

were religious, than that they were coſtly, and well ſet out in apparell; they would bee better contented to ſpare them, during the time of that Market, where they may buy without money all the graces of Gods ſpirit, and the riches of the Kingdome of heauen: whereby they ſhould not onely ſaue their owne ſoules, but be made more fitte to doe duties to their maſters of conſcience.

The gouernours of families ſhould take order that their whole houſehold might come to Church togither.

Therefore (to end this point) it is the dutie of all houſehold gouernours to cauſe the whole familie to be in a readines to attend vpon them to and fro the Church, and that it be not left at euery mans diſcretion to come when he will, but that they ſhould goe togither. And indeed this hath been the orderly comming of Gods people in times paſt to the place of his worſhip, that they haue not come ſcattered and aloue, but many togither, and by companies; whereof the Prophet ſpeaketh, *When I remembred theſe things, I powred out my very heart, becauſe I had gone with the multitude, and ledde them into the houſe of God, with the voice of ſinging, and praiſe, as a multitude that keepeth a feaſt.* In which place, the man of God complaining, that he was baniſhed from the holy aſſemblies, ſaith, that his griefe was increaſed by remembring his former eſtate, when he vſed to goe with a great company to the Temple, euen as to a feaſt: whereby he declareth what was the manner of their going; euen as men goe to

Pſalm. 42. 4.

a market, or to a feaſt, not onely with ioy, but alſo by companies, and ſo many of one houſe as goe, will goe togither: ſo they did not onely goe to the houſe of God cheerefully, but many of them togither, euen as to the market, and feaſt of their foules. By which practiſe of theirs as the doing of many is condemned, ſo it appeareth that the men of our time are led by another ſpirit, then they were, and are otherwiſe perſwaded of the worſhip and place they goe vnto: for all the people, nay, the ſeuerall houſeholds come not togither, but ſcattered, and one dropping after another, in a confuſed manner.

Firſt, comes the man, then a quarter of an houre after, his wife, and after her, we cannot tell how long eſpecially the maid ſeruants, who muſt needes be as long after her, as the menſeruants are after him. Whereby it commeth to paſſe, that either half the ſeruice of God is done, before all be met; or elſe if the Miniſter tarie till there be a ſufficient congregation, the firſt commers may be wearie, and ſometimes colde with tarying, before the other ſhall be warme in their ſeates.

Now if it be demanded of the maſters why they alone make ſuch haſte, and leaue all the reſt behind them; & they anſwere, truly becauſe the time is come, wherein vſually publike prayer beginneth: can they be perſwaded, that it is time for themſelues to come (as it is indeed) and yet no time for the reſt to come with them? Hath

the maſter no longer time to tarie, and haue his ſeruants time to tarie ſo long after him? as though there were one Law for him, and another for them: or rather, that the ſame Law of the Sabbath, which moueth him of conſcience to do that which he doth, did not as forcibly bind them all, as himſelfe: nay, did not binde him to looke to them, that they ſhould keepe holy the day, as well as himſelfe. Which if he graunt to be true, and yet is not able to bring it to paſſe (where the Lord hath giuen him ſo great authoritie for his owne ſake) partly through the frowardneſſe of his wife, and partly through the obſtinacie of the reſt in the familie: his caſe is to be pitied, and he is rather to be gouerned, then to gouerne, and he might doe well, *to ſet vp one of them in his ſteed*, ſeeing he doth ſuffer himſelfe wilfully ſo to be abuſed, and is contented to be ouerruled by them in the chiefeſt thing.

1. Cor. 6. 4.

Therefore that he might bring this matter happily to paſſe, as he muſt goe before them by his owne example, and be readie betimes, euen firſt of all: ſo he muſt earneſtly call vpon them for this dutie, and exhort them vnto it; and the ſlower that they are, and the more they draw backe, the more forward muſt he be, and by his practiſe and words draw them forwards alſo. For this is that readineſſe which *Dauid* obſerued in the people of his time: *I reioyced when they ſaid vnto me, we will go into the houſe of the Lord, or let vs goe into the houſe of the Lord* (for they

Pſalm. 122. 1.

are

are wordes of exhorting, and encouraging one another thereunto) Euen as the Prophet *Eſay* alſo foretelleth, that this ſhall be the zeale of Gods people in the time of the Goſpell, that they ſhall goe togither to ſerue God, and therefore call vpon one another for the ſame purpoſe, ſaying: *It ſhall be in the laſt dayes, that the Mountaine of the houſe of the Lord ſhall be prepared in the top of the Mountaines, and ſhall be exalted aboue the hilles, and all nations ſhall flow vnto it, and many people ſhall goe and ſay: Come, and let vs goe vp to the mountaine of the Lord, to the houſe of the God of Iacob.* Eſay.2.2,3.

And truely this want of zeale in vs to Gods worſhip, and loue to the ſaluation of our brethren (bewraying it ſelfe in the neglect of this dutie of calling vpon one another) is the cauſe of this ſlowneſſe. For the husband going firſt out of the dores ſaith to his wife, make haſte, and come aſſoone as you can: ſhe comming at her leiſure giues the ſame charge to her ſeruants, diſpatch, and tarie not long behind; but here is no ſaying: *Come let vs goe, let vs goe togither*, and if it be once ſaid, it is not purſued, that it might be performed.

In going to market, and to a feaſt, what earneſt calling wil there bee vpon one another: and it would ſeeme ſtrange to behold the houſehold goe deuided, and it were a thing that would much be marked: and euery one that knew vs, and whither we were going, it ſhould be the

first question they would aske vs: how chanceth this, that you come alone? where is your husband, your wife, or your children? why come you not togither? So no doubt, the disperſed and broken comming of houſeholds to the Church is a thing greatly obſerued of the Lord God, and of his Angells, *which are preſent at their aſſemblies*: and it is that which grieueth the reſt of the Church, and aſſoone as they ſee one come in alone, they are readie with griefe to aske, where are the reſt? what meaneth this partie to come alone? Therefore let all gouernors be perſwaded, that it is their bounden dutie thus to looke to their families, and to be ſure that they ſanctifie the Lords day, as well as thẽſelues: & therefore that they not only thus bring them to the publike miniſterie, but alſo looke vnto them, that they ſpend the reſt of the day, in all holy exerciſes, ſo much as may be: examining them in that which they haue heard, and cauſing thẽ to confer about it themſelues, & to appoint ſome to reade the ſcripture vntò them, and all of them to ſing Pſalmes: and generally, whatſoeuer they haue ſeene before ẏ they ought to do themſelues, to call vpon their ſeruants for the ſame, and to take ſuch order, that they be ſure they do it. And let them be ſorie, that they haue neglected this dutie ſo long heretofore, & thereby haue charged ſo many ſins of their houſehold vpon themſelues: and now at the laſt, in Gods holy feare, let them begin to put this in practiſe, leaſt

1. Cor. 11. 10.

leaſt they doe further prouoke the moſt patient Lord, to their endles deſtruction. And, though it be a thing ſo rare in the world, as it is, and men altogether ſo vnacquainted with it, as they be, nay, ſo loathſome & tedious to fleſh and blood, that they are afraid once to begin with it: yet let the bare commandment of God preuaile more with vs to take in hand, and to continue in it, then all that can be ſaid or thought againſt it, ſhould weigh with vs, either to keepe vs from it at the firſt, or afterwards cauſe vs to giue it ouer. And, that all men might doe it ſo much the rather, let them be aſſured that the want of this eſpecially, is the cauſe of ſo many wicked and rebellious children, vntruſtie and diſobedient ſeruants, nay, vnfaithfull and vnkind wiues euery where: euen for that their husbands, their fathers, and their maſters, do not call vpon them to ſerue God, and ſee them ſanctifie the Sabbath. It is a common and iuſt complaint in all places, in the mouth of euery man, that ſeruants and children will not be ruled, that they cannot tell where to finde a good ſeruant, they know not whome to truſt, but they ſee not the greateſt cauſe of it to be in themſelues, and ſo go not about to remedie it. For whiles they labour not to make their children the ſonnes & daughters of God by adoption, and to bring their ſeruants within the houſehold of God, that they might be his ſeruants by grace, and to make their wiues the chaſte ſpouſes of Ieſus Chriſt,

The want of this care in houſehold, is the cauſe of much wickedneſſe, rebellion, and diſorder in their families.

and ſo al of thē to ſerue him: the Lord iuſtly puniſheth thē, making wiues, children, ſeruants, and al diſobedient vnto thē. For how can they do duties vnto men, if they haue not learned to do duties vnto God, and ſo of conſcience for Gods ſake to do duties vnto men? Nay, muſt not the Lord needs puniſh them with diſobedience againſt thēſelues, that by their owne experience they might know how grieuous the neglect of his ſeruice is vnto himſelfe, when he iuſtly meaſureth out vnto thē with the ſame meaſure, that they haue mette vnto him before.

Obiection. And whereas men are readie to imagine, and we know it is that which many doe obiect againſt this, that to deale ſo ſtraightly with their houſehold were the next way to rid themſelues of all good ſeruants, and that then they might ſoone be maſter and man themſelues:

Anſwere. they muſt againe on the contrary vnderſtand, that it is a great wickedneſſe in them once to thinke that the Lord ſhuld require that of them, which would neceſſarily driue them to ſuch inconueniences: nay rather they muſt be aſſuredly

1. Tim. 4. 8. perſwaded, *that godlineſſe hath the promiſes of this life, as well as of the life to come: and*

Matt. 6. 33. *that if we firſt ſeeke the kingdome of God and his righteouſnes, in our ſelues, and others, all needfull things ſhall be caſt vnto vs.* Euen as it is

Gen. 18. 19. ſaid of *Abraham, I know that he will command his ſonnes and his houſehold afeer him, that they keepe the way of the Lord to doe righteouſneſſe*

and

and iudgement, that the Lord may bring vpon Abraham, that he hath ſpoken vnto him. So that thus to doe, is the very high way, not to keepe vs from, but to bring vs vnto the fruition of all Gods promiſes, if we giue credit vnto him; who as he only maketh them in the beginning of meere mercie, ſo muſt he onely accompliſh them in the ende by his conſtant veritie and trueth. We confeſſe indeed, if he be an ill ſeruant, this is the readieſt way to be rid of him, whoſe roome is better then his company: for he thinketh himſelfe to be in a priſon, nay, in hell all the while: but in the ende he ſhall perceiue that he is gone from the way to Heauen vnto hell, if the Lord be not more mercifull vnto him. And why ſhould we be loth to depart from the ſeruice of them, that haue no care to ſerue God: or can we looke that they ſhould do any faithfull ſeruice vnto vs, that are ſo vnfaithfull in the ſeruice of God?

But as concerning the reſt, if any be religious, this is the beſt meane to retaine and keepe them: if they be but indifferent, this may winne them: if they be falling away, this may recouer them. For what ſhall we thinke of all the godly fathers in times paſt, that when they vowed diligently to looke to their houſeholds, that they ſhould ſerue God with them, and did conſtantly performe it, that then they had no ſeruants at all? Was ſo great a man as *Iehoſhua* without ſeruants, when he promiſed before ſo many witneſſes.

To haue ſuch good orders in our houſes, is not the next way to driue away our ſeruants from vs.

neſſes, that he & his houſe would ſerue the Lord? Was *Dauid* left alone, and conſtrained to doe all himſelfe? when as being a mightie King, he bound himſelfe vnto it, by that ſong which he made for the ſame purpoſe, wherein he ſaith,

Pſal.101.9,7. *Mine eyes ſhall be vnto the faithfull of the land, that they may dwell with me, he that walketh in a perfect way, he ſhall ſerue me: there ſhall no deceitfull perſon dwel in mine houſe: he that telleth lyes ſhall not remaine in my ſight.* Gen.14.14. *Had not Abraham a great houſehold, when he was able of the ſudden to carrie forth with him, of them that were borne and brought vp in his houſe, three hũdred and eighteene men in armour, to reſcue his brother Lot? Of whom notwithſtanding, it is ſaid: that he would teach his houſehold the way of the Lord:* as it appeareth he did indeed, when Chap.18.12. by his only perſwaſion at the word of God, *All the males were contented to be circumciſed,* and to receiue that Sacrament, vnknowne before, and painfull, and alſo ignominious to the fleſh, if they had looked only to the outward ſigne. And muſt not that worthy Captaine of an hundred Italian ſouldiers needs haue a greater family, thẽ many of theſe that cauill at this doctrine, of whom the ſpirit of trueth reporteth, *That he feared God, and all his houſehold.* Act.10.2.

Obiection. What ſhall wee thinke of all theſe men? Shall we ignorantly preſume to the further deceiuing of our ſelues, and hardening vs in this ſinne, that the times were then better, and good

ſeruants

ſeruants then more plentifull? Or muſt wee needes confeſſe, as the trueth is indeede, that theſe men vſed more meanes to make their ſeruants the ſeruants of God, then men doe now adaies, and that ſo the bleſſing of God was greater vpon them? And is it not ſet downe in writing for our learning, to ſhewe vs what is that which we might looke for at Gods hands, if we would walke in the ſame way that they did, ſeeing there is no reſpect of perſons, times, or places with him? Answere.

Secondly, he muſt ſet an order in his houſe for the ſeruice of God, to witte, that morning and euening, before meales, and after meales, prayers and thankes may be made vnto God, and ſo hee acknowledged to bee the authour, not only of all ſpirituall graces that belong to a better life, but alſo of al temporall bleſſings that belong to this life. For ſeeing ỳ it is Gods good hand ouer vs, that doth defend vs and all our family in the night from outward dangers, and giueth vs freedome from feares and terrors, and from Sathans rage, and alſo giueth vs reſt and comfortable ſleepe for the refreſhing of our fraile bodies, is it not meete we ſhould begge it at his hand by prayer, before we prepare our ſelues to reſt, and praiſe him for it, when wee riſe from it? Againe, ſeeing that euery day we are ſubiect to innumerable dangers, which we know not of, and both wiſedom and ſtrength to follow good and honeſt callings, and alſo the

bleſſing

blessing vpon our labours to make vs prosper by them, are from God alone: should we not beginne the day with suite vnto God for his gracious protection, and for his mercifull blessing of vs? And seeing meates and drinkes are sanctified vnto vs on Gods parte by the word, and on ours by prayer: doubtles though God hath by his word sanctified them, they are vnholy vnto vs, when we doe not for our part sanctifie them by faithfull prayer and thankesgiuing. And this was *Dauids* practise. Psal. 55. 17. *Euening and morning, and at noonetide, wil I pray, and make a noyse, and he will heare my voyce.* If any say it is sufficient for the gouernour to charge euery one in his familie to doe it priuatly by himselfe: so might the Prince say, it is inough to do as *Darius* did, to charge euery one in al his dominions to worship no God, but *Daniels* God. Yet godly Princes thought it their dutie to set vp the worship of God in their dominions, and to take order that God might be worshipped publikely and ioyntly of all in their land. So did *Iob*, for his household, not onely bid his children pray to God by themselues, but he appointed set times of praying togither, and sacrificing; and commanded his children to come prepared thereunto. Againe, if the master lay the matter vpon the consciences of such as be of his familie, then if they be negligent, God shall haue no honor and worship in that familie.

1. Tim. 4. 5.

Dan. 6. 26.

Iob. 1. 5. 6.

But we reade of *Abraham*, that whersoeuer

uer he became, he built an altar to God, where God ſhould be worſhipped ioyntly of his family. If God ſhould meaſure out his goodnes to thee, as thou meaſureſt honour and glorie to him, in what a caſe wert thou? He doth giue a charge to his Angels to keepe thee, he commandeth the earth to allow thee meate for thy ſuſtenance: and his commandement is an effectuall word, that maketh them to doe the thing that he chargeth them withall. Wilt thou now only bid thy ſeruant or ſonne to ſerue & honor God, and not ſee that he do it, & helpe him in it? Then thou doſt not meaſure out vnto God, as thou wouldeſt haue him meaſure to thee. Gen 12.7.8. & 13.8.& 21. 33.&22.9.

This dutie then belongeth to a chriſtian head of a familie, to worſhip God with all his familie, and to take order that, when he ſhalbe abſent vpon neceſſary occaſion, it may be done reuerently and duly by ſome one in his familie, that by reaſon of wit and age may be meet for it. The neglect of this dutie letteth into families many grieuous enormities, and outward miſeries, while God in his iuſtice refuſeth to bleſſe ſuch, as by their careleſneſſe in ſeruing of him doe ſhew, that they take not him to be the author of all welfare to ſoule or bodie, but thinke to do well inough without him, or elſe thinke to haue their turnes ſerued without requeſting.

The third dutie, which the chiefe gouernour muſt performe to all in his familie, is priuate inſtruction, and dealing with them in matters of religion, Priuate inſtructing.

ligion, for the building of them vp in true faith, and for the inuring & bringing of them to a cō-science towards God, that they may not onely know and profesſe religion, but alſo feele and ſhew the power of religion in their liues. This dutie hath theſe ſpecials belonging to it: Firſt, a familiar and plaine opening vnto them the principles of religion, after the manner of a Catechiſme. This dutie the holy Ghoſt layeth vpon parents. Ephe. 6.4. *Traine them vp in doctrine and holy precepts, drawne out of the word.* The like was commanded to parents in the old law:

Deu.6.6,7,8,9 *Let theſe words, which I commaund thee this day, be in thine heart, and whet them vpon thy children, and ſpeake of them when thou ſitteſt in thy houſe, when thou walkeſt in the way, when thou lyeſt downe, and when thou riſeſt vp, &c.* So that it is not enough to bring thy children to be catechiſed at the Church, but thou muſt labour with them at home after a more plaine and eaſier manner of inſtruction, that ſo they may the better profite by the publike teaching. Looke Pro. 22. 6. Thou euen by breeding thy children haſt helped them into corruption, and a damnable eſtate: how oughteſt thou then, by al holy care and paines taken with them in teaching them the knowledge of God in Chriſt, helpe them out of it, that they may not be firebrands of hell? And for ſeruants, ſeeing they ſpend their ſtrength, & wearie out their bodies, and beſtow their dayes and yeeres in ſeeking

thy

thy profit and eaſe: oughteſt not thou then to ſeeke the ſaluatiō of their ſoules? *Salomon* ſaith, the iuſt man hath regarde to his beaſt: much more ſhouldeſt thou haue regarde to thy ſeruant, who is made according to the image of God with thee, and is redeemed with as deere a price, as thou art. And thy care for him ſhould not ſtretch to his bodie alone, but eſpecially to his ſoule; that ſeeing his calling will not ſuffer him to vſe ſo many, and ſo often meanes for the good of it as were requiſite, he might herein be helped by thee.

The ſecond ſpeciall is, an acquainting them with the Scriptures, by reading them dayly in thy houſe in their hearing, and directing them to marke, and make vſe of thoſe things which are plaine and eaſie, according to their capacitie. So *Timothie* was trained vp by his parents in the Scriptures, ſo that he knew them from a child: that is, was made acquainted with them by reading them, and being inſtructed in them according to his capacitie. This ſhal make them the fitter to heare and profite by the publike miniſterie: whereas the neglect of this dutie makes them vnable to heare and vnderſtand the Preacher, when hee citeth examples, or quoteth texts out of ſundry places of Scripture. The helpe that their familie might reape by it ſhould make them carefull in this reading of the Scripture. Reading the ſcriptures. 2. Tim. 3. 15.

The third is, a diligent care, and regard that they

they profit by the publike ministery of the word and sacraments, euery one according to their capacitie. And this dutie requireth, ẏ they should not only looke that they do diligently frequent the preaching of the word, and carefully come to the Sacraments in due time, but also that they shew thē how, and put them in mind of preparing themselues to the word and Sacraments, as *Iob* did his sons. They must prepare thē to heare the word, by willing them to consider Gods ordinance, his promise, and their owne necessity, &c. by commanding them to lay aside all such cares, thoughts and affections, as might hinder them frō a diligent hearing. To the Sacraments they must prepare them, by willing them to cōsider of Gods institutiō, the ministerie of hss Sacraments, his mercie in Ieses Christ, their faith, their repentance, and their wants: that so seeking assurance of grace, of reconciliation, & comfort, they may come preparedly to the Lords table.

Againe, to further their profit, they must diligently examine them, what they haue learned, what vse they can make of such doctrine, & also helpe and direct them, wherein they faile. Thus did our Sauior Christ his disciples. Mat. 16. 15, 16. 17. Besides, they must call vpon them, for the practise of that, which they learne out of the word; that the word grow not to a common matter, of no further vse but to talke of vpon the Sabbath day.

The fourth special dutie that belongeth to instruction, is, that they teach them how to make

vse

vſe of Gods workes either paſt, or preſent, as of examples of his mercie and goodnes, to be encouraged by them to truſt in him: by workes of his iuſtice, to be moued to feare him, and ſo to ſow the ſeede of conſcience & religion in them. Thus did *Abraham Geneſ.* 18.19. which care of his moued the Lord to reueale to him his purpoſe of deſtroying the Sodomites.

The duties which they are to require of them concerning godlineſſe. bee, to vſe the publike Miniſterie carefully: to be diligent and reuerent in the priuate worſhip of God: to ſubmit themſelues to priuate inſtruction of all ſortes, and to make their vſe of it to the building vp of themſelues in faith: and laſtly, to practiſe all holy and chriſtian duties, which being compriſed briefly in the ten Commaundements, are more largely layed open by the publike miniſterie of the word, and by priuate Catechiſing.

But after what maner muſt they require theſe duties? We anſwere, not only by telling of them what they muſt doe, and calling vpon them for the doing of it, and by gentle admonition when they be backward: but alſo by correcting them, if they ſhall be negligent and contemptuous in the practiſe thereof.

This correcting is either by { Rebuking, or Chaſtiſing } them, according to the qualitie of the fault, and

the condition of the partie, that is ſo to be dealt with.

Leuit.19.17. 2.Tim.4.2. A rebuke, is a pronouncing of ſome misbehauiour, or knowne wickedneſſe of any, with condemning of the ſame by the word of God, whereby they may haue ſhame, that others might feare.

Pro,27.5.and 29.19. Correction is a ſharpe thing, and therefore not eaſilie borne of our nature, which is full of ſelfe-loue: and through the corruption of nature it is turned into an occaſion of great frowardnes, ſturdines, and naughtines, where it is not wiſely dealt in. Now the better to miniſter correction, with more hope of doing good by it, we muſt conſider:

Firſt, the end of correcting.

Secondly, the matters which muſt be corrected.

Thirdly, the maner of correcting.

1 The ende in correcting muſt not be to wrecke and reuenge thine anger, or malice, or to reuenge thy ſelfe for an iniurie done, nor yet alonely the preuenting of the like hurte by the like fault afterward: but in zeale of Gods glorie, who is diſhonoured by the lewdnes of the offender, and in loue to the partie, thou muſt ſeeke by wiſe correction to reclame him from ſuch euill as bringeth danger to him, and to make him more carefull of his dutie afterwards. Herein they faile, who in correcting haue no reſpect,

ſpect, but to their owne commoditie.

2. For the matters that deſerue correction, this is a rule, that there muſt be no rebuking, much leſſe chaſtiſing, but where there is a fault. For where any is vniuſtly corrected, beſides the iniurie, it hurteth him by hardning him againſt iuſt correction. For he will thinke that it is the raſh haſtines of his gouernour, that putteth him to ſmart, and not his owne deſert.

By fault I meane, not onely the committing of that which was forbidden, but alſo the omitting of that good which was commaunded. But euery ſuch fault is not to be cenſured with correction: ſometime ignorance, miſtaking, ouerſight, & a deſire to pleaſe in one thing maketh inferiours to offend in others. Except there be contempt, or willing negligence, or retchleſſe ouerſight, a gentle admonition may ſerue. And indeede, ſuperiours muſt take heede of comming to the greateſt remedies of correction too ſoone: for ſo they may ſoone marre the partie by ouer-ſharpe dealing, which by a wiſe proceeding by degrees might haue been gained. Furthermore, Gouernours muſt know yet more expreſly, what to correct. Some nener correct but for their owne matters, neuer regarding the faults committed againſt God. But the godly Gouernour, that aimeth at Gods glorie, and ſeeketh the Lord, and not himſelfe, is moſt grieued for thoſe diſorders in his familie,

that tend to Gods dishonour, and such he correcteth most carefully. And as for the defaults of his familie that are against himselfe, he looketh more to Gods dishonour by them, then to his owne hurt or losse, & in zeale of God is drawne to correct, and not of selfe-loue. He therefore counteth these things worthie of correction, if any delight in the ignorance of God, or be careles to approue himselfe, as one that wholly dependeth on him, loueth him, feareth him, reuerenceth him, laboureth to approue all his waies before him: if any be giuen to Idolatrie and superstition, and careth not in euery part of the worship of God to follow his reuealed wil, or if in the parts commanded he appeare negligent and colde, or put them to any other vse then is commanded, or be giuen to images, superstitious monuments, customes, occasions, or such like: if any dishonor the name of God, either in the vnreuerent vsing, or abusing, or peruerting, and not vsing with that preparation before, feeling at the present time, and fruit after, which is prescribed, his titles, word, Sacraments, workes: if any prophane his Sabbath by vaine pastimes, and gaming, as Cards, Dice, dancing, &c. going to playes, or giue not himselfe to the exercises appointed for that day out of the word: if any neglect speciall duties towards their equals, superiours, or inferiours, in yeares, gifts, authoritie; as Magistrates, Ministers, Masters, Parents, seruants,

uants, children, or people: if any declare not a conſcience to flie euill, anger, malice, contention, quarrelling, fighting, or any hurting of the perſon of man, either in ſoule or body, not being carefull to ſuccour the ſame according to his calling: if any be found vnchaſte, in body, words, countenance, or geſture; vntemperate in diet, in apparell diſſolute, not caring to maintaine the contrarie holineſſe in himſelfe and others: if any be not carefull to preſerue the goods of another man, or ſhall by falſehood, flatterie, and oppreſſion diminiſh the ſame; if he be negligent in increaſing of his owne, by honeſt and lawfull meanes, or miſpend them in Cards, Dice, gaming, &c. if any care not to maintaine the good names of others, but be giuen to vnneceſſarie blaſing of other mens infirmities, by lying, ſlaundering, backbyting, taunting: if any ſhew himſelfe careleſſe to reſtraine the motions and entiſements vnto ſin, and the luſts of the ſame: and he wil vſe the meanes following to redreſſe them.

The manner of correcting muſt likewiſe be looked vnto: for to faile in that maketh correction hurtfull oftentimes, but alwaies vnauaileable. For this point then, we muſt know, that correction muſt be

Miniſtred in { Wiſedome, / Patience.

Ephe.5.15.16.17. Wisedome is that, by which wee obserue comlinesse in euery action; that is to say, by which we obserue what we doe, how, in what place, at what time, before whom: that all things may be done in a conuenient place, time, and manner.

Wisedome will
1. Finde out the right partie that committed the fault, that he that is innocent be not vniustly burthened.
2. Consider of what sorte and nature the fault is.
3. Weigh circumstances of ages, discretion, and occasions that moued ỳ partie, & whether it be customarie, or a slip by ouersight.
4. Looke to the mind of the doer, whether negligence, frowardnes, or simplicitie, and want of wisedome brought him to it.

And according to these things wisedome wil teach a man to measure out correction, or to be sparing in it. Besides, wisedome will not correct before the fault be euident, or before she be able to winde the offender out of all shifting holes. For when the offender is not throughly conuinced, he shifteth off the shame of the fault, and of the correction, which is a part of the purgation,

gation to cure his diſeaſe and beſides, he will be bold to open his mouth againſt his Ruler, and ſeeke to bring him into hatred or contempt with the reſt of the inferiours, for correcting vniuſtly. Wiſedome therefore will winke at a fault a while, & make as though ſhe ſaw it not, that ſhe may haue a fitter oportunitie to correct: yea towards ſome of a good nature wiſedome will ſhew that ſhe ſeeth a fault, but yet for loue of the partie, and deſire to haue him amend of his owne accord, ſhe will paſſe ouer the euill. Moreouer, wiſedome will neuer reproch the offender by reuiling, or taunting him with the fault, but miniſter correction in loue, and deſire to haue his ſore cured, and his credit ſaued. For the caſting of faults in their teeth, and diſgracing them, eſpecially before others (which is common in the world) maketh them lay off ſhame of offending by little and little: whereas, if they ſaw thee carefull of their credit, they would haue more regard to it themſelues. Laſtly, wiſdome wil auoide partialitie, and deale with all in the ſame caſe after the ſame maner.

Patience is alſo needfull, that through anger, or haſtines a man doe not fight nor chide, before he hath made the fault manifeſt to the offender: that, if it may be, his conſcience may be touched for it. Againe, by patience one muſt heare what the offender can ſay in his defence, and not diſdaine to heare him modeſtly alleadging

Patience is a ſtedfaſtneſſe, in ſuffering the euils, that come to vs by any worke, ſo that they can not diſcourag vs. Phil. 4 5.

leadging for himselfe: and when his defence is made by equity, to allow, or disallow the same. So did *Iob*, chap. 13 verse. 13. And *Balaam* did not disdaine to heare the defence of his beast. Numb. 22, 30. &c.

This patience also will keepe a man from bitternesse, which might sooner make the partie angry then draw him to amendment: which thing the Apostle would haue auoyded in superiours towards those that be vnder them. For want of this, many are but a word and a blow: many first correct, and then tell the fault: many lay on loade, or raile, and reuile, braule, and scolde without measure.

Coloss. 2. 21. Ephes. 6. 4. 9.

Lastly, this patience will keepe thee from anger (a needfull thing in a corrector) For he that commeth to reforme with anger shall hardlie keepe a measure in rebuking, or chastising.

Now for the seuerall kinds of correction, the first is Rebuking, which is a sharpe reproofe for a fault committed, measured according to the nature of the fault. Example whereof we haue in *Iacob*, Gen. 30. 2. *Iob* 2. 10. our Sauiour Christ to *Peter*, Mat. 16. ver. 23. and to *Iames* and *Iohn*, Luk. 9. vers. 55. So *Eli*. 1. Sam. 2. 23. &c. rebuked his sonnes, but not according to the qualitie of their fault, which turned to his, and their ruine. The profit of this wisely done is declared by *Salomon*, Pro. 23. 15. *The rod and rebuke giue wisedome:*

dome: but the child let alone ſhameth his mother.

This reproofe may haue ſome threatning of chaſtiſement ioyned with it, if neede be: to the end to make it ſincke the deeper. Pro. 19.19. Be thou very angry when thou pardoneſt a fault, ſaying, that thou for ſparing him now wilt puniſh him the ſorer, if he tranſgreſſe againe. But threatnings muſt not be vaine words without effect, but alwaies, if amendement follow not, thou muſt performe what was threatned, leaſt thou become light and vaine in the offenders eyes.

Chaſtiſement is, when with a ſharpe rebuke puniſhment is alſo laid vpon the offender, according to diſcretion.

If any man thinke fighting vnmeet for Chriſtians, or be loth to foile their hands, leaſt they ſhould get themſelues an ill name; let them know, that Gods ordinance is not a matter of an ill report, but onely amongſt fooles, that know not what is good and meete. Now, that houſehold chaſtiſement is agreeable to Gods will, is euident out of the Prouerbs, where the wiſedome of God doth very often commend it to vs, as chap. 13.24. *He that ſpareth the rod hateth his ſonne: but he that loueth him chaſteneth him betimes.* Where he requireth, that it be not deferred till it be too late, that is, till the offender be hardened in ill: but giuen in time,

before

before he be past recouerie. Secondly he saith that it is a fruit of true and pure loue, to correct in due time: and very loue in parents, and care of their children must draw them to it.

Thirdly, he saith, that such parents know not what true loue of children meaneth, but imbrace fondnesse, and foolish pitie in stead of it, who do spare to correct, when correction is deserued.

Fourthly, that this fondnesse and foolish affection is indeede hatred, and not loue. The reason why it is to bee counted hatred, is set downe, Prou. 19.18. *Chastise thy sonne while there is hope, and let not thy soule spare him, to his destruction.* Where he plainly saith, that fond pittying and sparing of children is to work the destruction of them. And is it not a token of great hatred to be a meanes of anothers destruction? Elsewhere he sheweth the necessitie of correction, and the good which it doth: Pro. 22.15. *Foolishnes is bound in the heart of a childe, but the rod of correction shall remoue it farre from him.* As if he should say, much follie and lewdnes is couched in a childs heart, which if it be not purged, will burst foorth into foule enormities, and therefore a purgation is but needfull; and what may that be, but *the rod of correction?*

The same is commanded, Pro. 29.17. *Correct thy sonne:* where also he sheweth, what benefit commeth thereby to the parents: *He shall*

giue

giue thee reſt, yea he will giue pleaſures to thy ſoule: that is, thou ſhalt be free from ſorrow, heauines, and many troubles, which many parents haue with vngracious children: and on the other ſide, thou ſhalt haue much comfort and delight by him. Great benefit alſo commeth thereby to the children, as he ſheweth in the 15. verſe; *The rod and correction giue wiſedome,* and chap. 23. 13. 14. Whereas the neglect of it bringeth hurt to the child, and to the parents, as followeth: *A child ſet at libertie maketh his mother aſhamed.* And for ſeruants, the Wiſeman doth cloſely ſhew, how they muſt be dealt with all, where he ſaith, Pro. 23. 21. *He which bringeth vp his ſeruant delicately from his youth, at length will be depriued of his children.* And a little before, verſe 19. he ſaith: *A ſeruant will not be chaſtiſed with words: though he vnderſtand, yet hee will not anſwere, or regard.*

Theſe Scriptures ſhew, that God hath put the rod of correction in the hands of the Gouernours of the familie, by puniſhment to ſaue them from deſtruction; which if the bridle were let looſe vnto them, they would runne vnto. Where men and women are content to goe contrarie to their owne nature, and to vndergo ill reports to obey the ordinance of God, there God will giue a bleſſing, that is, a well ordered familie, wherein all ſhall be of good hope.

Theſe

The wiues dutie, touching christian holinesse.

To be a fellow helper, is to yeeld helpe to her husband, especially at home, in al the matters of the familie.

1. Tim. 5. 15. Tit. 2. 5.

These bee the duties, that the chiefe of the familie oweth to them of his familie within doores, as touching godlinesse. The wife also, which is a fellowe-helper, hath some things belonging to her, to further godlinesse in her familie: as for example, in her selfe to giue example to her Houshold of all readie submission to all good and christian orders; to order her Houshold affaires so carefully, that no exercise of religion be hindred, or put out of place, at such time as they should be done: in her husbands absence, to see good orders obserued as he hath appoynted: to watch ouer the manners and behauiour of such as be in her house, and to helpe her husband in spying out euils that are breeding, that by his wisdome they may be preuented or cured. *Salomon* saith of the vertuous woman, that *she ouerseeth the waies of her houshold:* And a little before, *She openeth her mouth with wisedome, and the Law of grace is in her tongue.* And S. *Paul* requireth, that wiues, specially the elder, be teachers of good things, and that they instruct the younger. They may also do much good in framing the tender yeares of their children vnto good, while they be vnder their hands. For euen as a childe cockered, and made a wanton by the mother will be more vntractable, when the father shall seeke to bend him to good: so on the other side, a child wisely trained vp by the mother in the young yeares will be

Pro. 31. 27. verse. 26.

the

the eaſilier brought to goodneſſe by the Fathers godly care. We reade, that *Timothie* was made acquainted with the ſcripture from a little child, by meanes of his godly Mother, and Grandmother; a goode patterne for chriſtians. And marke the proofe: God recompenced their godly care exceedingly. For *Timothie* proued a rare young man, of excellent graces, to the great ioy and comfort of his Parents. Mothers may alſo poure good liquour into their childrens tender veſſels, the ſauour whereof ſhall ſticke in them a long while after: I meane, they may ſowe in their mindes, the ſeede of religion and godlineſſe. Theſe and ſuch like duties, if the wife performe conſtantly, ſhe ſhall bring no ſmall helpe to her husband, for the godly and religious ordering of his houſe. And thus much of that part of houſehold gouernment, which concerneth godlineſſe.

Now we come to the other part, which pertaines to the things of this life: wherein is to be conſidered, what is the dutie of the husband, and of the wife, namely to

The 2. things whereat houſhold gouernment aymeth.

Take order for { Prouiſion. / Health.

They muſt take order for prouiſion for neceſſaries to the maintenance of themſelues, and al within their charge. Theſe neceſſaries are food and rayment Alſo care muſt be had of the health of

Many are careful to liue, but very careleſſe to liue well.

of such as be in their families, both to preserue it by rest, and recreation if neede be, and to restore it, if it be hindred, by good looking to such as are fallen into sickneſſe.

Prouision.

That the Gouernours of the familie must make honest prouision for themselues, and their charge, and not liue vpon the Church almes, or by begging, purloyning, borrowing, or counfoning, it is most euident by that saying of Saint *Paul* to *Timothie*. *He that prouideth not for his owne, and especially for them of his house, hath denied the faith, and is worse then an infidell.* And *Salomon* saith, *The iust man regardeth the life of his beast*: much more of his seruants and children.

1. Tim. 5. 8.

Pro. 12. 10.

And as the Spirit of God chargeth vs with this dutie; so he setteth vs about such things whereby this may be compassed, and forewarneth vs of those things whereby it may be hindered.

What things be needfull for the making of prouision.

The things that he teacheth vs for the making of this prouision, are, first, *That euery one should haue some honest and good calling, and should walke diligently in it*: that it may bring in honest gaine, whereby necessaries for the familie may be prepared.

A calling. Genes. 3. 19. Calling is our appointed charge and

That euery man must apply himselfe to some studie and calling, is so knowne, that it needeth no proofe. *In the sweate of thy browes thou shalt eate thy bread, &c.* which condemneth all such

as

as liue of the labours of other men, and themſelues take no paines or trauaile, doe no good in the world, benefit not humane ſociety any way, but deuoure the good creatures of the earth, which indeed belong to them that take all the paines. In this rancke doe a number of Gentles in the world march, deuiſing gay toyes, which might well be ſpared; who are but vnprofitable burdens of the earth, that fill vp number like Ciphers, who glorie in their ſhame, that is, in their eaſe, pleaſures, and brauerie, whereof (if they knew whereto a man was borne) they would be aſhamed.

manner of life in ſome honeſt worke, wherein we are dayly to labour, as we may beſt profit therein. 1. Cor. 7. 17. 20. Epheſ. 4. 1. 1. Theſſ. 2. 12.

Theſe be they for whoſe maintenance in their iollitie a number are faine to toile very hardly, fare meanely and ſpend their ſtrength to the very skin and bones, and yet can get but a ſlender recompence through their vnmercifull exactions. But inough of them: to returne. The good gouernour of a houſe muſt be none of theſe: but he muſt haue a calling that is good, honeſt, and lawfull, not onely gainefull to himſelfe, but alſo holy and profitable to the ſocietie of mankind: for thus much doth S. *Paul* comprehend, within ỹ compaſſe of his words: Ephe. 3. 28. *But let him labour the thing that is good.*

It is not inough to haue a calling though it be neuer ſo good, but it muſt be followed, ſo as it may bring in maintencnce for thee, and thine, ſuch as is meete for thy eſtate.

But

2. The manner of following a calling.

But how must it be followed? first, with diligence: for as *Salomon* saith. Pro. 18. 9. *He that carieth himselfe slouthfully or loosely in his businesse, is the brother of a great waster:* that is, he is another waster, and doth as much as an vnthrift or spend-good. To diligence belongeth the blessing. Pro. 10. 4. *The hand of the diligent maketh rich.* and Chap. 12. 11. *He that tilleth his land, shall be satisfied with meate.* Yea, and a large blessing: *The soule of the diligent shall be fatted:* that is, he shall haue aboundantly. And least that any should say, that in some calling a man may well thriue, but not in mine: It is said. Pro. 14. 23. *In all labour*, that is, diligent following thy calling, *there is abundance.* Moreouer, this diligence will bring a man to renowne. Pro. 22. 29. *Thou seest, that a diligent man in his businesse standeth before Kings*, &c.

Pro. 13. 4.

Diligence, is that, by which we execute as wel as we can, the labour of our calling. 2. Thes. 3 10. Rom. 12. 11.

Of the enemies to diligence.

The better to kindle the affection vnto this diligence in following thy calling, consider what is said by the spirit of God of those euils, that are enemies vnto it.

Slouth. Slouthfulnesse is a wearinesse or tediousnesse in any godly, spirituall, or ciuill exercises which one ought for.

Many a man is idle and slouthfull, because labour and toyle is irkesome and painfull to him, as Pro. 20. 4. *The slouthfull will not plow because of winter:* but what is his reward? it followeth, *therefore shall he beg in sommer, and haue nothing.* Pouertie is the fruite of slouthfulnesse, Pro. 10. 4. *A slouthfull hand maketh poore.* And least

leaſt any man ſhould thinke that he could keep away pouertie, at leaſt a great while: it is ſaid in Pro. 24. 34. that it commeth violently, and with great power, and ſwiftly vpon ſuch a man, and he ſhall not withſtand it: *Thy pouertie commeth as a light traueller, and thy neceſſitie as an armed man.* In the ſame place alſo the meanes whereby it commeth is expreſſed. Verſ. 30. He through folly neglected his ground, and left it vnfenced, and vntilled, and ſo it yeelded him no increaſe. Which being there ſpoken of husbandrie may be drawne to a generall; that to let ſuch things lie idle & vnuſed, which ſhould bring in commoditie, is the high way to pouertie.

Gods ſake to do, for the benefit of the common wealth, or for the ſuſtentation of himſelfe and his familie.

The ſlothfull is further deſcribed to be a great wiſher, and woulder, but no good houſeholder. Pro. 13. 4. *The ſluggard luſteth, but his ſoule hath nought.* And againe. *All the day long he wiſheth, but his deſire is not accompliſhed, which waſteth him with ſorrow.* Beſides, hee perſwadeth himſelfe, that he hath ſome ſufficient ſtay or let to withhold him from diligent labour, and ſo dareth not goe forward: as the Wiſeman ſaith, Prouer. 15. 19. *The way of the ſlothfull is a hedge of thornes.* And in another place he ſaith, Pro. 26. 13. *A lion is in the way.* But in trueth it is eaſe and lazines, that letteth him. *As the doore turneth vpon the hinges, ſo doth the ſlothfull in his bed.* And to ſhew, that

Sloth, glutonie, and prodigalitie, are the true paths that conduct and leade men to pouertie.

Pro. 26. 13. 14. 15. 16.

Pro. 26. 14.

such a man is in a down-hill to beggerie, *Salomon* saith, that he thinketh himselfe very wise in his doing: *The sluggard is wiser in his owne conceit, then seuen men that can render a reason.* Pro.26.16. What hope is there of saving of him, that the begger catch him not, who pleaseth himselfe in his sloth, which doth summon him to beggerie? That also is not to be omitted, that such a sluggard, who suffereth his ground to bee ouergrowne with thornes and nettles, stones, or thistles, serueth in the world for an example to make other men warie. Vnder this is that same luskishnes which maketh men loue their ease & sleepe, which bringeth forth the same fruit that sloth doth. *The sleeper shall be clothed with rags.* Pro. 23.21. And therefore the Wiseman laboreth to draw men from it. Pro. 20.13. *Loue not sleepe, least thou come to pouertie: open thine eies, and thou shalt be satisfied with bread.*

2. Idle company keeping.

Another enemie to diligence, is, following of vaine and idle cõpanie. For though a man be eager minded toward his busines, yet by vaine and idle companie he shall be drawne away to other delights, and lose his good houres and let goe the occasion of doing some things in the fit season. Therefore *Salomon* saith, Pro. 12.11. *The man that followeth the idle is destitute of vnderstanding.* And againe, that he shall come to no better passe, then the idle man. Pro. 28.19. *He that followeth the idle, shall be filled with pouertie.*

uertie. This harme getteth he by haunting vaine company, and lewd perſons. For as ſweete waters are corrupted and ſpoiled, when they run into waters which are ſalt, bitter, or vnholſome; and ſo looſe the vertue thereof: euen ſo he that ioyneth himſelfe in frendſhip, and doth couple himſelfe in familiaritie with wicked and vngodly men, becommeth wicked and vngodly himſelfe, and is ſtayned and blemiſhed with their vices, although heretofore he had been inclined to vertue and godlineſſe. For, *A little leauen* (ſaith the Apoſtle) *doth leauen the whole lump.* 1.Cor.5.6.

None can walke in ſimplicitie before God, that delighteth in the compauy of the vngodly.

Paſtime alſo carieth many from their callings, and likewiſe from thrift. Pro.21.17. *He that loueth paſtime, ſhall be a poore man.* Which being a puniſhment threatned of God againſt that euill; though a man would be warie of looſing much at play, yet the Lord might ſome other way bring him to pouertie, and ſo puniſh him for his corrupt delight in that thing which the Scripture hath ſo branded.

3. Paſtime.

Lewd paſtime cauſeth naked purſes.

Thrift conſiſteth not in gold, but in grace.

Laſtly, vnto true diligence *Salomon* oppoſeth and ſetteth talking and great reckoning of what they will doe. Pro. 14.23. *In all labour there is abundance, but the talke of the lips bringeth only want.* For commonly ſuch as make great account of their doings, when it commeth to dooing, can finde no fit time to begin.

4. Great reckoning.

Now, to finiſh this point of diligence to be

vſed in our calling, marke the good husbandrie which the ſpirit of God teacheth. Pro. 27. 23. *Be diligent to know the ſtate of thy flocke, and take heede to thy heards, for riches remaine not alwaies.* Where he willeth men not to truſt all to ſeruants for the care of their cattell and other commodities, but to looke diligently to them themſelues. The reaſon is, for that their riches be not ſo glewed to them, but that if they be not carefully looked vnto, they will take their leaue and be gone. And ſo we ſee it often comes to paſſe, that they which doe their buſines by others, haue other to thriue for them.

But here peraduenture, ſome husbands and wiues will ſay: Ye ſpeake much of good huſbandrie, and good huſwiferie; but how would you haue them to be good husbands, and good huſwiues, that haue not wherwith to be a good husband, or good huſwife on? Whereunto we anſwere, that good husbandrie and good huſwifery conſiſteth not ſo much in hauing much or little, as in the wiſe, carefull, diſcreet, & good forecaſting of that, which God in mercie hath inabled and inriched them with, to ſee euery thing wel ordered, and imployed to a good end and vſe. For we ſee by experience, that ſome husbands, and wiues can ſo husbandly and huſwifely diſpoſe of things, that they wil make a fairer ſhew of a little, and cauſe it to ſtretch further, then many can of much. Yea ſome can do as much

much with twentie Nobles, as ſome other can with twentie or thirtie pounds.

As a calling muſt be followed with diligẽce, ſo alſo there is wiſedome, skill, and diſcretion to be vſed in it. For as in lifting of a great waight, a mightie ſtrong man wanting cunning can not moone that, though he ſtraine and bruſe himſelfe much, which a weake man will doe with a ſleight: ſo dealing in any calling, ſome man ſhall toyle exceedingly much, and yet for want of wit and diſcretion not doe halfe the good, that another ſhall with more eaſe: Prou. 13.23. He that hath a trade, let him learne to be cunning in it, and able to goe through with it, Prou. 16.20. And to the end he may walke on ſurer ground, let him not diſdaine to aske aduiſe and counſell. For the praiſe of contriuing matters well by his owne wit is not ſo great, as is the loſſe and ignominie, when for want of counſell a man entreth a wrong courſe. Beſides, *Salomon* doth commend this wiſedome vnto vs often, to take heede of haſtineſſe, headineſſe, and ſelfe-will, and to beware of ouerweening in our owne reach. Prou. 15.22. *Without counſell, thoughts*, that is, intents and purpoſes, *come to nought: but in the multitude of counſell, there is ſtedfaſtnes.* And 20 18. *Eſtabliſh thy thoughss by counſell, and by counſell make warre.* Whereas on the other ſide, haſte bringeth waſte. *Whoſoeuer is haſtie*, that is,

raſhly goeth about his buſineſſe without counſell, *commeth ſurely to pouertie.* Pro. 21. 5. That is notable Pro. 29. 20. *Seeſt thou a man haſtie in his matter, there is more hope of a Foole, then of him.* The ſame is ſaid of the conceited man, *Seeſt thou a man wiſe in his owne conceit? there is more hope of a Foole then of him.* Pro. 26. 12. When the Spirit of God doth ſo carefully commend this thing to vs, we muſt needs thereby ſee that it is a matter of great neceſſitie, and of excellent vſe. For, as the Prouerbe is, two eyes ſee more then one. And many times, men ſee more clearelie in other mens matters, then in their owne. In this caſe alſo, it is good to looke to the examples of others, and our owne experience in ſuch like caſes; for much light commeth into a wiſe mans mind by this windowe. And to the end, that thou mayeſt make thy vſe of experience and examples, when occaſion ſhal ſerue; it is good to marke things which ſhall fall out, to obſerue the beginnings, proceedings, and euents of matters, and to keep them in minde to ſtand thee in ſtead. For he that neuer marketh any thing, it is all one as if he had neuer ſeen or heard any thing: and ſuch a one muſt alwaies bee running for counſell in euery light matter, or elſe may take a wrong courſe, except hee can ſtumble on the right way by good hap. This obſeruation and pondering of euents, with the cauſes that went before, is the ripener

of

of wit. But illemindednesse, and careleſſe letting paſſe of matters maketh an emptineſſe in the head of ſuch good things, as make one man excell an other.

Thirdly, in following thy calling, let not iuſtice, and vpright dealing be forgotten, but order thy dealings bythē. If there were no other, yet this reaſon ſhould weigh with thee, that ſo thou mighteſt looke to reap good dealing at other mens hands, as it is ſaid. Pro. 25. 21. *He that followeth after righteouſneſſe, and mercie, ſhall finde life, righteouſneſſe and glorie.* Where as ſuch as meaſure out hard meaſure to others, haue the like meaſured to them againe, according to the ſaying of our Sauiour Chriſt. Beſides the riches gotten by ill meanes haue a heauie deſtiny vttered againſt them: *The gathering of riches by a deceitfull tongue is vanitie, toſſed to and fro of them that ſeeke death.* Pro. 21. 6.

Iuſtice is a vertue, that yeeldeth to euerie man his owne.

As iuſtice and equall dealing toward all men muſt be looked vnto, ſo God will haue vs not to omit mercifulneſſe, and friendly dealing to the poore. Be not then ſo tied to thy buſineſſe, that thou canſt neuer looke out to the neceſſities of others, nor ſpare time to ſerue their occaſions. Among many waies of helping the poore, which are commanded, this is one, to go or ride for thē, to ſaue them from wrong, or to further them in their right, to be their mouth to plead for them, when by feare and ſimplicitie they cannot plead for

Mercifulneſſe is a paſsion of the mind, towards thoſe that vndeſeruedly, and ſhamefully are afflicted, proceeding from thoſe that be affected with pitie and compaſſion.

for themselues. And toward them especially a sparing hand is forbidden, and that with a sore item. Prou. 25. 13. *He that stoppeth his eare at the crying of the poore, he shall also crie and not be heard.* And liberalitie is perswaded with a sweet promise, and especially to the Saints, and faithfull. Pro. 19. 17. *He that hath mercie vpon the poore, lendeth vnto the Lord, and the Lord will recompence him that, which hee hath giuen.*

Psalm. 16. 3. Gal. 6. 10. Heb. 6. 10. and 13. 16. 1. Iohn. 3. 16. Prou. 22, 9.

If any feare, that if he tie himselfe so short, as neuer to passe the bounds of equitie, & besides open his hand so wide to the poore, he shall neuer liue and thriue of his calling, let him remember what is written, Prou. 16. 3. *Commit thy works to the Lord, and thy thoughts shall be directed.* And let that promise encourage him to follow the Lord whithersoeuer he calleth: notwithstanding any feare or misdoubt. Besides, let him haue that in minde, which is in Pro. 28. 22. against couetousnes, and posting to be rich: *A man with a wicked eye hasteth to be rich, and knoweth not that pouertie shall come vnto him.* And againe in the 20. verse, *He that maketh haste to be rich, shall not be innocent.* Whereto agreeth that of S. *Paul*, 1. Tim. 6. 9. 10. *He that will be rich falleth into tentation and snares, &c.* Prou. 13. 11. and 20. 21.

Contentation is a Vertue, whereby a

Hereunto men must ioyne Contentation with that allowance, which God, as a wise Father

ther that knoweth what is beſt, maketh vnto them. For reſtleſſe, and vncontented minde breedeth haſte-making to riches, dryeth vp the riuers of liberallitie, and fetteth the conſcience vpon the racke, and ſtretcheth it beyond the bounds of equitie and iuſt dealing, when hope of gaine is offered. Wherefore *Salomon* to preuent theſe euils in men, & to make them to like of their preſent eſtate, telleth them, that *Better is a little with righteouſnes, then great reuennes without equitie.* Pro.16.8.& 15.16.17 Pſal.37. 16. And in the 20. chapter, there is a double reaſon ſet downe of this: firſt, becauſe ſtore gotten with wrong breedeth a ſore trouble, ſometime of mind and conſcience, and ſometimes outward, while the right owner of the goods ſuffereth thee not to goe ſo quietly away with them: or God ſtirreth thee vp an enemie mightier then thy ſelfe, that ſhall pull from thee, as thou didſt from another. The ſecond is, becauſe ſuch haue the hatred of many, for tthat which they purloine, or get by wrong & oppreſſion: which a good man would not haue for ſo ſmall commoditie. Hitherto we haue ſhewed what thou muſt looke vnto in following thy calling. Now there follow other things, not vnworthie to be thought vpon of him that would prouide for his familie well. Though we would not haue a man faine himſelfe poore, and a niggard, when he hath abundance, as a number doe by whyning

man is well pleaſed with that eſtate wherein he is placed. 1.Tim.6.6.7. Phil.4.11.12. Matth.6.11. Heb.13.5.

Eſay.33.1. Pro.22.22.23. Eccleſ.5.7. and 4.1.

To ſpare, that thou maieſt haue to ſpend in honeſtie

and neceſsitie for Gods ſake, is well done.

A thing is ſooner ſpared thē gotten.

Cut thy coate according to thy cloath, and eat within thy teder.

ning and complaining without cauſe, who are neither good to the common wealth, nor kinde to themſelues: yet it is not wiſedome to carrie a higher port and countenance in the world, then a mans abilitie will warrant. Such ſhall be enuied; ſo long as they dor beare it out by the hard-edge they ſhall be laide at for charges: and if through neceſſitie in the end they be faine to yeeld, they ſhall be ſcorned of their enuiers, and little pitied of all others. Wherefore it is wiſedome rather to beare a low ſaile, and to keepe within compaſſe, and rather to come ſhort of that thou mighteſt do, remembring that which is, Pro. 12.9. *He that is deſpiſed, and is his owne man, is better then he that boſteth himſelfe, and lacketh bread.*

Againe, as they which loue to pearke aloft, and deſire to bee caried with a full ſayle by the winde [a] of Ambition, and [b] vaine glorie, rather then to haue ſea-roome, do oftentimes ruſh vpon the rocks of want, and there ſticke till they ſincke: ſo they, which in feare of ſuch rocks chooſe to ride with halfe or quarter ſaile, where they haue not roome at will, are more ſafe from danger, and may more conueniently prouide againſt a tempeſt. Yea, they may ſo ſaile, that when God ſhall remoue them hence, they ſhall not be conſtrained to leaue their children to the wide world, which thing, nature bindeth a man to haue a care of.

[a] Ambition is an vnlawfull or wicked deſire of glorie, namely, when a man ſeek th to be aboue all other in honour, and ſeeketh to effect the ſame, by vnneceſſarie and vniuſt actions, beſides his vocation, truſting to his owne wiſedome and ſtrength.

[b] Vaine glorie is a certaine diſordinate deſire to be

An

An other rule may be drawne out of that, which is Pro. 10. 5. *A wiſe ſonne gathereth in ſummer: but he that ſleepeth in harueſt, is the ſon of confuſion.* Where he teacheth, that when a mã ſpieth an opportunitie of honeſt gaine and commoditie, he is to follow that, while the time ſerueth: but he that for a ſmall matter, letteth ſlip occaſions, and reckoneth of this time, and that time, this day, and that day, thinking then to haue more fit oportunitie, that will bring all to nothing.

well thought of, well ſpoken of, praiſed, and glorified of men.

A good neighbour (ſaith one) is a good thing. Agreeable to this, *Salomon* ſaith. Pro. 17. 17. *A friend loueth at all times.* And 18. 24. *A friend is nearer then a brother.* As if hee ſhould ſay, there is many a friend that is more kind then a brother, and more readie to do pleaſure, then he that is more bound by nature and dutie. He ſaith alſo Pro. 27. 9. *As oyntment and perfume reioyce the heart, ſo doth the ſweetneſſe of a mans friend by heartie counſell.* That is alſo notable, which is, verſe. 17. *Iron ſharpeth Iron, ſo doth a man the face of his friend:* to wit, becauſe mutuall communication of friends one with an other quickneth the ſpirit, and cheereth the heart.

All theſe places containe motiues, to giue heede to this exhortation, Verſe, 10. *Thine owne friende, and thy fathers friende forſake not, neither enter into thy brothers houſe in the day*

day of thy calamitie: for better is a neighbour that is neere, then a brother that is far off. In the ende of the eighteenth Chapter. verse. 24. he sheweth how a man shall preserue this treasure which is so good. *A man that hath friends, must shew himselfe friendly.* Hereto agreeth that of the heathen: he that would haue a good neighbour, must be a good neighbour. In the 24. 27. verse. he seemeth to giue a rule for the right order of managing a mans Household affaires; saying: *Prepare thy worke without, and make readie thy things in the field, and afterward thou maist build thine house.* As though he should say, first looke after such things as are needfull and necessarie for house-keeping, as that thou maiest haue prouision, &c: and then, when that is prouided for, thou maist fall a trimming vp of thy house. But many fooles beginne first to decke their houses, before they lay for necessaries, and are faine afterwards to sell their ornaments with losse, to prouide more necessarie matters. It is a good point of wisedome, to beare the want of that longest, which may best be spared.

Sparing is good getting, and the greatest rent that one can haue.

The last rule is, that a good gouernour of a familie, for the better maintenance of his familie, must be frugal, or (to speake english) a good husband, that is, sparing and sauing, and that he so order and moderate himselfe, that if his goods and reuenues be not sufficient for him and his charge,

charge, hee make himſelfe ſufficient for his goods, and diſpoſe of himſelfe according to the olde prouerbe: So to cut his coate according to his cloth, and to eate within his owne tether. Yet we would not haue him pinching, or niggardly, and ſo dried vp for liberalitie, that nothing ſhould be wroong from him for good vſes. That is too farre on the left hand, as prodigalitie is on the right. But where there is no iuſt cauſe to ſpend or lay out, and it might be as well ſpared, there we would haue him ſaue. For his riches be the Lords goods, which God hath made him a ſteward of. When the Lord therefore wils him to open his hand, there let him not be ſtraight handed: but where nothing but vnrulie luſts and pomp, or vain glory, bid him drawe, there is he to hold faſt: for he is an ill ſteward, that will lay out his maſters goods where there is no need, or where leſſe would ſerue. There be many, who of a greedy and couetous mind, will eaſily imbrace this precept of ſparing: but as they doe it of a wrong purpoſe, ſo they faile in the matters, wherein they ſhould ſaue and be ſparing. Many miſers pinch their ſeruants in their meate and drinke, allowing them not inough, or not good inough, and this they take to bee frugalitie and thrift: whereas to prancke, and pricke vp themſelues in brauery, and that ſometimes aboue their calling, they are very lauiſh. This is no more to be counted,

ted frugalitie, or good husbandrie, then to rob a poore man to giue to the rich, is true liberalitie. When therefore thou thinkeſt of ſparing, let not the greedie deſire of gathering draw thee to it, but conſcience of well vſing that which God hath lent thee. And this mind will draw thee to ſpare and ſaue onely there, where it may be well done, and not there where in conſcience thou oughteſt to ſpend. Now the better to further our ſelues in this honeſt thriftineſſe, or frugality, which is called of one a great reuenew, the occaſions of needleſſe expences muſt be auoided. Loue not mirth and paſtime, for they haue oft occaſion of expences. Againe, they cauſe loſſe of time, and neglect of buſineſſe at home: yea, and often men doe buy their pleaſures with loſſe in their goods, while retchleſſe maſters haue either theeuiſh, or careleſſe ſeruants. Therefore *Salomon* telleth ſuch their fortune, Pro. 11. 17. *He that loueth mirth or paſtime will be a poore man.*

Secondly, a ſweete tooth, and a veluet mouth, that is, daintineſſe, or choiceneſſe in diet is an enimie to frugalitie, a needleſſe charge, to delight the taſte for a moment, whereas wholeſome meat and drinke, would be more eaſe for the purſe, and more healthfull for the bodie. *He that loueth Wine and Oyle, that* is, ſweete delicats for his ſences, *will not be rich.* Pro. 27. 17.

In this ranke doe march gluttonie, I meane cram-

cramming and pampering the bodie; and alſo drunkenneſſe. Theſe dull the mind and wit, darken reaſon, and make a man become ſottiſh. Beſides, they ſtuffe the body with groſſe humours, which breed diſeaſes, and diſeaſes bring other charges for phiſicke, or at leaſt, loſſe of time, and neglect of buſineſſe, which doe coſt a man as much as his diet wherein hee was exceſſiue: ſo that theſe euills haue double expences.

Gluttonie is a vice, when any doth cram and fill his body with ouermuch meate.

To be briefe in this point, God hauing read the deſtinie of the drunkard, and the glutton, namely, that many euils, and namely pouertie, ſhall betide them, Pro. 23.21.29.30.31. by ſome way or other he will effect his iudgement. For no one peece of his word ſhall fall to the ground.

Drunkenneſſe is a vice, when any doth gull in ouermuch drinke.

A great backfriend to thrift is good-fellowſhip, and companie keeping: for it hath loſſe of time, and draweth thee away from thy calling, and hindereth the due ouerſeeing of good husbands affaires: it maketh a man ouerſlippe occaſions of doing good things in a due and fitte ſeaſon: beſides, it draweth home others to thy houſe, or draweth thee to other houſes, as Tauernes, Alehouſes, & ſuch like; the haunting whereof is a thing of no good report: and it maketh thee lauiſh in ſpending, or elſe it is no good fellowſhip, (as they ſay) & by meanes thereof, thou ſhalt *feede the gluttons*, and ſpend that vppon others,

others, which belongeth to thine owne familie: which *Salomon* saith, Pro. 28. 7. *is a shame to thy father.*

Thy companie keeping hath many other enormities: *He that toucheth pitch, shall be defiled therewith.* And as thou art a partie with him in his euils, so shalt thou be also in his punishment. Prou. 13. 20. *The companion of fooles shall be afflicted.* Wherefore auoide such, and rather follow the wise: Pro. 11. 13. 32. *He that walketh with the wise, shall be wise:* who are they? *euen they that haue the lippes of knowledge, whose words teach good things.* But such whose talke is nothing but froth, their words vnsauourie, bringing no good to the hearer, though there be no outward euill in their liues, yet they must not be admitted for companions, further then vpon some vrgent occasion thou must deale with them: Pro. 14. 7. *Depart from the foolish man, when thou perceiuest not in him the lips of knowledge.*

As to haue a faithfull friend, is a matter auailable to thrift; so by some friends a man may be endammaged. There is a friendship, which is very costly, and chargeable to maintaine. He that desireth familiaritie with great men, must haue other things suteable; as costly apparell, well trimmed houses, often inuitings to bankets to recompence their kindnes; he must follow their humours, and not sticke to neglect his affaires to haue their companie when he may.

This

This will coſt a man ſweetly; but what ſhall he gaine? A frendly countenance before his face, and perhaps a drie floute behind his backe, eſpecially if things goe not well with him for the world: then oh it is pitie, a frank-hearted man, no bodies foe, but his owne, and ſuch like. *Salomon* giueth thee warning of this kinde of friendſhip, Pro. 23. 1. 2. 3.

There is another mans friendſhip, which *Salomon* would haue thee to auoide, as hurtfull vnto thee, Pro. 22. 24. *Make no friendſhip with an angrie man, neither goe with the furious.* The cholericke man, though neuer ſo good a fellow while he is pleaſed, yet is ſoone turned to hate thee. And no heauier foe, then he that was a friend: which *Salomon* declareth, *A brother offended is harder to winne then a ſtrong citie, and their contentions are like the barre of a pallace.* If a man could alwaies keepe in with the angrie man (which cannot be done without putting vp many iniuries) yet may that bee hurtfull For the Wiſeman addeth, *Leaſt thou learne his waies:* that is, become like to him in furiouſnes, and that is as hurtfull on the other ſide. For *the furious man aboundeth in tranſgreſſions:* which doe often coſt him the ſetting on euen from men, who being by his rage hurt, or reproched, doe watch their occaſions to worke him ſome woe. Whereupon we ſay in a common prouerb: *The angrie man neuer wanteth*

Prou. 18. 19

Verſ. 20.

Prou. 29. 25.

teth woe. There be also Trencher-friends, who to winne fauour and good-will, will smooth it in words, fawne, and glauer: they will say as you say, and bring you tales of your enemie, so to feed your humour, that he may winde within you: a beast that biteth sorest of all tame beasts. For while a simple-hearted man suspecteth no hurt, he watcheth his occasions to speede himselfe of a bootie: a matter, that by the counsell of the holy Ghost oft repeated in the Prouerbs, is as carefully to be auoided, as it is hurtfull to a mans estate. If he can doe none of these, yet he hath not lost his labour: for he had many a good welcome for his faire talke. And by often resorting to thy house, he hath furnished himselfe with some thing to discredit thee, except thou hast walked marueilous warily, which a man can hadly doe before flatterers.

To end this matter of friendship, haue some neere friends but not many. Choose the best natured, and the best graced, that is, such as besides single-heartednes, and plaine simplicitie, are by grace brought to haue cõscience of their dealing. And least vnder a shew of simplicitie, wilinesse should bee hid, trie before you trust, and grow into familiaritie not all at a push, but by steps. Tell things of no great secrecie, as secrets to trie their taciturnitie. Be not ouer credulous vpon sight of a little kindnesse, to account them amongst thy neerest friends.

Many

Many haue been wiped of their commodities, by falſehood in fellowſhip. Some haue been betraied by vntruſtie friends, and brought into great troubles. Many opening their mindes to blabs that can keepe nothing, haue their purpoſes openly knowne, and ſcanned, before they can compaſſe them, and ſo are oftentimes preuented through the malice of their enuiers. Wherefore, except a man can finde a faithfull friend indeed, it is good to remember the olde ſaying: *My ſecrets to my ſelfe.* Whereto our common prouerbe anſwereth: *Two may keepe counſell, if one bee away.* The wiſe man aſcribeth it to folly, to powre out a mans ſecrets lightly: *The foole powreth out all his minde, but the wiſe man keepeth it in.* Prou. 29. 11.

As hurt commeth by ſome friends, ſo alſo by enemies many are ſore annoyed. What charges in lawing, and other troubles bee there in the world, through enmitie? Wherefore it is good wiſedome, by all good meanes to auoide breaches, which breede enmitie: and by all friendlie, iuſt, and wiſe dealing to keepe peace and good-will euen with the meaneſt. The weakeſt enemie is not to be contemned. It ſhall goe harde but at one time or other, hee will worke thee ſome diſpleaſure: at leaſt his mouth ſhall alwaies bee open to ſpeake ill, to miſconſter thy actions, and to blaze abroad thy infirmities, and ſcapes,

He that would haue no enemies muſt make himſelfe none, by vniuſt, vnkinde, or vnneighbourlie dealing: but he muſt rather by courteouſnes of ſpeech, helpfulnes, and good neighbourhood win the loue and liking of men: yet a man may be too wiſe in this point. Many being loth to incurre any mans diſpleaſure, will not ſeeke to vphold right and equitie, they will not ſpeake for the poore, nor ſtand out to maintaine Gods cauſe, whē he is diſhonoured by open ſin, as ſwearing, lying, rayling, and ſuch like. Many to keepe in with all, vſe all companies alike: for auoyding a mans companie breedeth a grudge. But the good will of men is neuer to be purchaſed with forſaking of dutie. Such things as may iuſtly be ill taken auoide for peace ſake. Whereof the Wiſeman noteth ſome: as, medling in other mens matters: *He that medleth with a ſtriſe, that belongeth not to him, is as he that taketh a dogge by the eares:* that is, caſteth himſelfe into dangers.

Prou.26.27.

2. Be not haſtie to goto law, no not in a right cauſe, but agree at home. For beſides that, a man doth ſeldome ſcape without great loſſe, (in which reſpect it is alſo to be auoided, as an enemie to thrift) thy neighbour is openly put to reproch, he becommeth thy mortall enemie, and will alwaies watch to doe thee hurt.

Prou.29.9.10.

3. Sometime to ſeeke reuenge of a wrong breedeth greater malice in the author of the wrong,

Prou.20.22.24 25.

wrong, and maketh him double it; as a man ſpurreth his horſe for kicking, when hee was ſpurred. *Say not, I will recompence euill: but wait vpon the Lord, and he will ſaue thee.*

4. Oft haunting of another mans houſe, may bring thee into miſlike: wherefore the Wiſeman ſaith, *Withdraw thy foote from thy neighbours houſe, leaſt he bee wearie of thee, and hate thee.* Prou.25.17. If by carefull auoyding of all iuſt occaſions thou canſt not auoid ill will (as the world loueth none but her owne) neuer ſeeke to win fauour by departing from dutie, but commit thy ſelfe to God, and turne thy minde to make vſe of thine enemie. Let enmitie, which is alwaies prying and ſeeking occaſions to hurt by word or deede, make thee to walke, not more cloſely, but more vprightly: and then mayſt thou defie thine enemie: *For he that walketh vprightly, walketh boldly.* Prou.10.9.

Another enemie to thrift, (which is alſo a breaker of peace and good will among men) is much borrowing. He that is to borrow doth ſpend much time, and let ſlip many occaſions of doing his buſineſſe in the due ſeaſon: he muſt repay in better meaſure then hee borrowed, or elſe ill words, or ill will, will follow. If it bee a matter of any value which is borrowed, then as *Salomon* ſaith, *The borrower is ſeruant to the lender:* that is beholding to him, and in his danger. Prou.22.7. The thriftieſt men loue leaſt to be

beholden to others, and therfore seldome seeke and often refuse, euen when they be offered to receiue benefits at other mens hands. He that goeth a borrowing, goeth a sorrowing. And euery deniall he receiueth, where he thinketh he should speed, is the seede of grudge in the mind of the denier, and of him who is denied. But of all borrowing, to borrow vpon vsurie is the deerest buying, and the rankest poyson to thrift. When *Dauid* would wish a sore plague to his enemie, he praieth that he may be giuen into the vsurers hands: *Let the vsurer eate him vp.* If the vsurer be a deuourer, wo be to them that come in his hands.

To auoide borrowing, a good husband must cut off all vnnecessarie expences, that hee may haue all necessaries in his house. To auoide borrowing of money, take heed of suertiship, of dealing in bargaines, which you are not fully able to compasse, of dealing in many things, and hauing too many yrons in the fire at once. Looke how you can compasse matters, before you enterprise them. Prouide long before against any day of payment, and haue not monie to seeke vpon the sudden: for that driues a man to borrowing, yea to vsurie, or to *Robin Hoods* penyworths.

Besides, he must keepe none in his house idle, or halfe set to worke; none more then needes must. Let euery one haue his charge, that will throughly

throughly occupie him: alſo looke that they do their taskes euery one in his place; and haue an often eie vnto them, whether they haue done as they ſhould doe. The maſters eie maketh a fat horſe: ſo alſo the miſtris eie make a friendly dairie. Except you haue rare ſeruants, and ſuch as truly feare God, and haue good conſciences, truſt them not further then you ſee them, except neceſſitie driue you.

The wiues dutie touching the things of this life.

Hitherto of the duties that be belonging to the chiefe ruler of the familie, that is, the husband, touching honeſt prouiſion for it. Now ſeeing that God hath ioyned the wife to her husband as an helper, ſhe muſt helpe him in the prouiſion for her family, ſo much as lieth in her power, and is meete for her to doe. And indeed her induſtrie and wiſedome man doe ſo much herein, that though her husband ſhould bee much wanting in his dutie, yet ſhe might holde in the goale. Thus many haue done, and ſo *Salomon* ſaith the wiſe woman will do: *A wiſe woman buildeth her houſe.* But it is not euerie womans caſe, becauſe that all are not wiſe, as ſhe that *Salomon* ſpeaketh of. This wiſe woman is elſewhere called *a gracious woman*, Prouerbs 11.16. And *a vertuous woman*, Prou.12.4. becauſe many graces and vertues meet together in her.

Prou.14.1.

Dutifulneſſe or dutifull wil, is that which doth ſhine in the declaratiõ and performance of duties.

For ſhe is
- To her husband dutifull, faithfull and louing.
- Towards thoſe of her familie, wiſe and prudent.
- In her buſines, diligent and painfull.
- Towards her neighbours, modeſt, humble, kind, and quiet.

Firſt, if ſhe be not ſubiect to her hesband, to let him rule all houſehold, eſpecially outward affaires: if ſhe will make head againſt him, and ſeeke to haue her owne waies, there will be doing and vndoing. Things will goe backward, the houſe will come to ruine: for God will not bleſſe where his ordinance is not obeyed. This is allowable, that ſhe may in modeſt ſort ſhew her mind; and a wiſe husband will not diſdaine to heare her aduiſe, and follow it alſo, if it bee good. But when her way is not liked of, though it be the beſt way, ſhe may not thereupon ſet all at ſixe and ſeuen, with what ſhould I labour and trauaile: I ſee my husband taketh ſuch waies, that hee will bring all to nothing. This were nothing elſe, but when ſhe ſeeeth the houſe falling, to helpe to pull it downe faſter. *Salomon* ſaith, The wiſe woman buildeth her houſe; much more then doth ſhe vnderprop it, and hold it vp, that by her husbands vndiſcreet dealing it be not pulled downe. She muſt not thinke her ſelfe freed from dutie, becauſe he

he walketh not in his dutie, but hold her place, and labour for her part to vphold all: and ſo God will either bleſſe the worke of her hands, to the maintenane of the houſe; or giue her husband more wiſedome and care, or elſe giue her a contented mind with a low eſtate, which is great riches. One point of ſubiection, is to be content with ſuch apparell and outward port, as her hushands eſtate can allow her. They faile in this, who by importunitie and diſquietneſſe wring from their husbands more, then hee can well cut out of his reuenewes, or gettings.

It is a part of vnfaithfulneſſe, ſecretly to purloyne and powle from him, for to pranke vp her children, or her ſelfe, her houſe and chambers in brauerie: and beſides, it is a cloſe vndermining of her houſe. 2. Faithfull.

Loue and peaceableneſſe in the wife towards her husband, is auaileable for the weale of the familie. For where they agree louingly, there they counting the good of the one the benefit of the other, doe iointly watch againſt all ſuch things in their family, as might endammage it. There the ſeruants knowing, that in pleaſing one they ſhall pleaſe both, and contrariwiſe, be carefull in all things, to deale well: whereas diuiſion in the gonernours maketh partaking in the ſeruants, and then they care not for pleaſing, but onely that ſide, which they affect 3. Louing. Loue is a naturall affection of the mind, inflaming all the powers of the Louer, with willing dutie towards the beloued.

affect: and ſuch kinde of ſeruice is but ſmally beneficiall to thriuing. It can hardly be auoyded, but there will bee ſome ſquaring and diuerſitie betweene the man and his wife: but they muſt labour to compoſe ſuch matters priuately and quickly, that they grow not to breaches; for they be dangerous to thrift. Let there be therefore reaſonings ſecretly between themſelues, of ſuch matters as might breede a skarre: but let them bee ſoone ended after the occaſion is offered, before the mindes be much exaſperated. Let there be no hard wordes of either ſide, nor opening of old matters. Let it bee done priuately betweene themſelues, and not before children, or ſeruants: for they will not ſticke to carie tales, to pleaſe the humours of the partie to whom they are moſt affected. Beſides, they will ſpie your infirmities, and grow to a leſſe regard of you, and they will blaze abroad ſuch matters to your diſcredit.

A good huſwife is a great patrimonie, & ſhe is moſt honourable, that is moſt honeſt and godly.

A good ſauer is as good as a good getter.

Now for her behauiour towards her ſeruants and children, if it bee prudent and with wiſedome, it doth much good in a houſe: but it containeth many points. That which her care for the moſt part tendeth vnto, is ſauing. She that will be a good ſauer, muſt not be a ſlender huſwife, but skilfull in all points, whereof ſhe ſhall haue vſe in her family. She muſt not let her maides haue their owne waies, for want of skill: but ſhe muſt bee able to direct and preſcribe,

ſcribe, what, and how, in euery buſines. Where ſhe hath little skill, by reaſon of her education, ſhe muſt be carefull by conferring, and marking to learne skil, againſt ſhe is to deale in ſuch things, that ſhe may be able to direct her ſeruants, and to finde them out when they haue done amiſſe. She muſt haue a good forecaſt to contriue and diſpatch things in due time, and good order, that neceſſaries bee not wanting when they ſhould be vſed, and confuſion doe not make more labour then is needfull. She muſt be wiſe, to marke the nature of her ſeruants and children, to deale with them as their natures require, for the training of them to her hand. All muſt not be dealt withall one way: and yet many haue no way but one to deale with all: and that is chiding, and brauling, which they fall to vpon euerie occaſion, and that wearieth ſeruants, and maketh often chaunges, diſcourageth children, and maketh both careleſſe, whether they doe their duties or no: yea it breedeth ſtubbornnes, frowardnes, and contempt in their mindes. She muſt bee wiſe, to marke and ſee what needles burthens, vnneceſſarie expences and loſſes there doe vpon occaſions fall out within doores, and preuent ſuch occaſions afterwards. Shee muſt know the beſt waies of doing things to greateſt vſe, with leaſt charges. Briefly, ſhe muſt know which way to ſaue a peny, and lay about her

As a word ſpoken in his place, is like apples of gold with pictures of ſiluer, Pro. 15.11. euen ſo is a buſineſſe or worke done in a fit and due time.

her to ſaue it, for many a little maketh a great deale. She muſt know what is meete for ſeruants, what for workemen, and what not: what is meete for ordinarie, and what is meete for ſtrangers. Aboue all, ſhe muſt know how to keepe within her compaſſe, and yet to auoid the reproch of a pincher; ſhe muſt know what ſeruants may doe within the compaſſe of ſo much time, and what is aboue their ſtrength. She muſt haue a diligent eye to the behauiour of her ſeruants, what meetings and greetings, what tickings and toyings, and what words and countenances there be betweene men and maides; leaſt ſuch matters being neglected, there follow wantonneſſe, yea folly within their houſes, which is a great blemiſh to the Gouernours. In her buſineſſe ſhe muſt be diligent and painefull. Hitherto belongeth that Pro. 31. 15. *She riſeth before day:* and verſe 18. *Her candle is not put out by night.* She borroweth of the morning and the euening, for to diſpatch her buſineſſe. When ſhe is vp, doth ſhe ſit downe and cap a ſtoole? No, ſhee looketh that her ſeruants haue their neceſſaries, that they may goe ſoone to their worke: ſhe ſetteth her maides to worke: and taſketh them, to keepe them occupied: yea, ſhe ſuffereth none to be idle in her houſe, but either doing ſomewhat that is profitable, or elſe learning ſomewhat that is meete for them. She muſt not thinke

Painfulnes is a labour or indeuour vnto wearines, to bring anie thing to paſſe.

thinke to ſit and commaund, but ſhe muſt be a ſtirrer in euerie place, to ouerſee whether dutie bee done of all hands, and that in good ſort, yea, and to quicken the diligence of her family: and that things may be well done, ſhe muſt be at an end of euery great worke, ſometimes ſetting to her hands to encourage the doer, ſometimes gently teaching, ſometimes commending, ſometimes ſpeaking faire, but neuer brawling: ſometimes ſhewing what is amiſſe in gentle language, letting them ſee what loſſe commeth by ill dooing of a thing: ſometimes friendly putting them in mind, how by ſlouth, forgetfulneſſe, or ſluttiſhneſſe they ſhall get an ill name for their ſeruice, and ſo become turneawaies from euery good houſe. She muſt lay a diligent eye to her houſehold-ſtuffe in euerie roome, that nothing be embezelled away, nothing ſpoiled or loſt for want of looking to, nothing marde by ill vſage, nothing worne out by more vſing then is needfull, nothing out of place. For things caſt aſide, are deemed to be ſtolen, and then there followeth vncharitable ſuſpitions, which breed much diſquietneſſe. And though nice Dames thinke it an vnſeemely thing for them to ſoyle their hands about any houſehold matters (and therefore if they doe any thing, it is but pricking of a clout) yet the vertuous woman (as Prou. 31. 17.) *girdeth her loynes with ſtrength, and ſtrengthneth her*

her armes: that is, ſhe ſetteth her ſelfe painefully about ſome worke that is profitable: *for ſhe ſelleth it afterwards*, verſe 24. Yea, the particular worke is deſcribed: *See ſeeketh wooll and flaxe, &c. ſhee putteth her hand to the wherue, and her hands handle the ſpindle: ſhee maketh Carpets.* The meaning is, that ſhe getteth ſome matter to worke on, that ſhe may exerciſe her ſelfe and her familie in, and it is not ſome idle toy, to make the world gay withall, but ſome matter of good vſe: *Her familie is cloathed with double, and her Husband is knowne in the gate, hee is ſo comely and trimlie apparrelled by her diligence at home, that hee is in regard among men, and knowne where hee goeth.*

Obiection. Anſwer.

But what need ſuch as can liue by their lands, to labour with their hands? What need had the woman that *Salomon* ſpeaketh of. The conſcience of doing good in the world ſhould draw them to doe that, which no need drieueth them vnto. Remember that the vertuous woman *ſtretcheth out her hand to the poore and needie*, Prou. 31.20. She giueth not of hir husbands, ſhe giueth of her owne: ſhe found a way to doe good without the hurt of her husband. *S. Paul* requireth, that women ſhould aray themſelues with good workes, the comelieſt ornament in the world, if women had ſpirituall eies, to diſcerne it. *Dorcas* in the Actes, teach-

1. Tim. 2 10.

Acts. 9. 36.

eth

eth wiues how to get this aray, for ſhee made garments to cloath the naked and the poore. Thus might women finde how to ſet themſelues a worke, though they could liue of their owne. But for ſuch as haue but a meane allowance, God thereby ſheweth, that he will haue them occupy themſelues in ſome honeſt labour to keepe them from idleneſſe, and the euils that iſſue there-from. They therefore muſt labour, if not to ſell cloth, as *Salomons* woman did, nor to cloath the poore, as *Dorcas* did; yet to cloath her family, that they may not care for the cold. Let her auoid ſuch occaſions, as may draw her from her calling. She muſt ſhake off ſlouth, and loue of eaſe: ſhe muſt auoid goſſeping, further then the law of good neighbourhood doth require. *S. Paul* would haue a woman a good *home keeper*. The vertuous woman is neuer ſo well, as when ſhee is in the middeſt of her affaires. She that much frequenteth meetings of goſſeps ſeldome commeth better home. Some count it a diſgrace to come much abroad, leaſt they ſhould be counted goſſeps, which name is become odious: but they muſt haue tatlers come home to them, to bring them newes, and to hold them in a tale, leaſt they ſhould be thought to be idle without a cauſe. They perceiue not how time runneth, nor how vntowardly their buſines goeth forward while they ſit idle. They know not, that great tale-bringers

be

be as great carriers, and that ſuch make their gaine of carrying, and recarrying. The wiſe woman will be warie, whom ſhee admitteth into her houſe to ſit long there, knowing that their occupation is but to marke and carrie. Towards her neighbours ſhe is not ſowre, but courteous, not diſdainefull to the baſeſt, but affable with modeſtie: no ſcorner, nor giber, but bearing with infirmities, and making the beſt of things: not readie to ſtomacke them for euerie light matter, and ſo to looke big, but paſſing by offences for vnities ſake; not angrie, but milde: not bold, but baſhfull: not full of wordes, powring out all in her mind, & babling of her houſehold matters, that were more fitter to be concealed, but ſpeaking vpon good occaſion, and that with diſcretion. Let her heare and ſee, and ſay the beſt, and yet let her ſoone breake off talke, with ſuch in whom ſhee perceiueth no wiſedome, nor fauour of grace. Let her not be light to beleeue reports, nor readie to tell them againe to fill the time with talke: for ſilence is farre better, then ſuch vnſauorie talke. Let her not be churliſh, but helpefull in all things to prenent breaches; or elſe to make them vp againe, if by the waiwardneſſe of others there be any made. Let her not be enuious, but glad of the good of others, not fond of euery thing that ſhe ſeeth her neighbours haue, but wiſely conſidering what is meet for her ſelfe, and what her eſtate

Silence is a grauitie, when ſhe abſtaineth and holdeth her peace from ſpeaking when it doth not become her to ſpeake.

ſtate will beare. Let her not be gawiſh in apparell, but ſober and modeſt: not nice nor coy, but handſome and huſwifelike: no talker of other mens matters, not giuen to ſpeake ill of any for feare of the like meaſure, Math. 7.2.

1. *The dutie of the Husband* towards his Wife.

THis dutie conſiſteth ſeuerally in theſe three points. Firſt, that he liue with his wife diſcreetly, according vnto knowledge. Secondly, that hee bee not bitter, fierce, and cruel vnto her. Thirdly, that he loue, cheriſh, and nouriſh his wife, euen as his owne bodie, and as Chriſt loued the Church, and gaue himſelfe for it, to ſanctifie it. But before we ſhall ſpeake of theſe three points, we will a little touch the originall and beginning of holy Wedlocke: what it is, when, where, how, and of whom it was inſtituted and ordained.

What Wedlocke is.

Wedlocke or Matrimonie, is a lawfull knot, and vnto God an acceptable [a] yoking and ioyning together of [b] one man, and one woman, with the good consent of them both: to the end that they may dwell together in friendship and honestie, one helping and comforting the other, eschewing whoredome, and all vncleanesse, bringing vp their children in the feare of God: Or it is a coupling together of two persons into one flesh, according vnto the ordinance of God; not to be broken but so continue during the life of either of them: Gen.2. 24. Malach.2.14. Rom.7.3.

a Mat.19.5.6.
b Gen.1.27. 1.Cor.6.16. Ephes.5 31. Prou.5.18.19. 20.

Yoking and dwelling together what it is.

By yoking, ioyning, or coupling, is meant, not onely outward dwelling together of the maried folkes, as to be ordinarily in a dwelling place for the better performance of mutuall duties each to other: Mat.1.18. 1.Cor,7.10,12, 13. 1.Pet.3.7. Ruth 4 11,12: but also an vniforme agreement of mind, and a common participation of body and goods; for as much as the Lord saith, that *they two shall be one flesh*, that is, one bodie. This is to be remembred, that Matrimonie or Wedlocke must not onely be a coupling together, but also it must be such a coupling together as commeth of God, and is not contrary to his word and will. For there be some mariages made, whom God coupleth not together, but carnall lust, beautie, riches, goods, and lands, flatterie, and friendship. In such

Gen.1.2,24.

ſuch mariages God is not thought vpon, and therfore they ſin the more againſt him. Theſe and ſuch like mariages be diſliked and condemned in the ſcripture: Geneſ. 6.1.2. Ezech. 10.1.&c. Math. 24.38.39. God himſelf did appoint and ordaine matrimonie in Paradice; ſo that he is the author of the ſame: Gen.2.20. Yea, and our Sauiour Chriſt himſelfe (who was the verie naturall ſonne of God) being borne in wedlocke (although of a pure virgin) did honour and commend Matrimonie, while he did vouchſafe to ſhew his firſt miracle (Iohn.2.1.) at a mariage: whereby he did declare, that the Lord is able to make the bitternes of mariage ſweet, and the ſcarcitie therof to abound with plentie. And the Apoſtle giueth this excellent title to mariage: ſaying, that it is * *Honourable among all*, Heb.13.4. that is, among all eſtates, and all nations. Matrimonie then being an indiſſoluble bond and knot, wherby the husband and wife are faſtned together by the ordinance of God, is e farre ſtraighter then any other coniunction in the ſocietie of mankind. Inſomuch that it is a leſſe offence for a man to forſake father and mother, and to leaue them ſuccourles (who notwithſtanding ought by Gods commandemēt to be honored) thē it is for him to do the like toward his lawfull maried wife. Wherfore let them looke well what they do, that are readie for light and ſmal cauſes to ſeparate man and

* Mariage honourable.
1. Firſt for the Author, which is God.
2. For the time which was during the ſtate of Adams innocencie.
3. For the place, which was paradice.
e Gen.2.24. Math.19.5. Mark.10.7. 1.Cor.6.16. Epheſ.5.31.

man and wife: seeing that Christ himselfe saith, Math. 19.9. that whosoeuer is separated from his wife, sauing for whoredome, and marrieth another, committeth adulterie.

This is a thing worthie to bee remembred, both on the behalfe of the Suter and Wooer, as also on her part that is wooed: namely, that they deale plainly and faithfully one with the other, and not guilefully, and craftily goe about to deceiue one the other, in body or goods. For so doing, they shall neuer vse one the other so louingly, and commodiously, as they hoped and desired they might; when the one hath fraudulently, and deceitfully inticed and beguiled the other, either in bodie or substance: for naturally wee hate him, or her, that doth beguile vs. Neither is there any thing that displeaseth a man or woman more, then to lacke and faile of the thing they both hoped and looked for. And therefore it were conuenient, and also much better, that both parties should disclose the one to the other, the imperfections, infirmities, and wants, in either of their bodies, as also the mediocritie and meanneſſe of their goods & substance, as in truth it is: yea though it should be with the perill and losse one of the other, rather then the one to obtain and get the other with fraud, guile, and discord.

But before wee shall come to speake of the causes of mariage, we purpose (God so willing) briefly

briefly to ſhew, how euery one that entendeth to marrie ſhould chuſe him a meete, fit, and honeſt mate: for there lyeth much weight in the wiſe election and choiſe of a wife. As hee that will plant any thing, doth firſt conſider the nature of the ground, in the which he mindeth to plant: euen ſo much more ought a man to haue reſpect to the condition of the woman, out of whom he deſireth to plant children, the fruites of honeſtie and welfare. Gen.2.18.

The firſt thing that is to be remembred of ſuch a one as mindeth to marrie, is, that hee doe not chuſe his wife within ſuch degrees of conſanguinitie and affinitie, as are by [f] Gods law forbidden. Secondly, [g] Religion and faith muſt be conſidered, leaſt he make diuorce of the true faith, or bring it into perill. For although hee thinke himſelfe as wiſe as [h] *Salomon*, and as ſtrong as [i] *Sampſon*, yet may hee be ouercome as they were. Therefore great aduertiſement before hand is to be taken in this behalfe, leaſt afterwards, with much griefe & ſorrow of heart, he do too late repent. Such as are of kindred in the fleſh, may not contract matrimonie.

f Leuit.18.6. &c.

g Deut.7.3. 2.Cor.6.14. 15.&c.

h 1.King.11.4.

i Iudg.16.17. 18.

Now if any that hath matched himſelfe with a wife that is an infidell, irreligious, or of a corrupt religion, would put her away for this matter, herein he deceiueth himſelfe, as the Apoſtle manifeſtly proueth. For wee muſt put a difference betweene that mariage that is made and done alreadie, and that which is yet to doe. 1.Cor.7.12.13. &c.

1.Pet.3.1.

Wherefore he that is snared and matched with such a wife, as is either froward, wayward, or els is poysoned with superstition and poperie, in such a case must call vpon God, and liue in his feare, in faithfulnesse, in patience, with discretion and godly counsell labouring to winne her from the same. For like as the Husbandman doth with great labour and diligence till that ground, which ehe hath once taken to farme, although it be neuer so full of faultes: as if it be drie, if it bring forth weedes, brambles, or briers; or though it cannot beare much wette; yet through good husbandry hee winneth fruite thereof: euen so in like maner, hee that hath maried a wife that is irreligious or froward, if he shall vse like diligence to instruct and order her minde, if he diligently and courteously apply himselfe to weede away by litle and litle the noysome weeds out of her minde, both by holesome and godly preceptes, and by Christian conuersation; it can not be but in time he shall feele the pleasant fruit thereof, to both their comforts: for as it is commonly said, a good Iacke maketh a good Gill. Euery one therefore that purposeth to marrie, ought also to remember that there be three maner of riches in man. 1. The riches of the minde. 2. The riches of the bodie. 3. The riches of temporall substance. The best and the most precious are the riches of the minde: as without

Three maner of riches in man.

out which, the other two are more hurtfull then profitable.

The riches of the mind, are the feare of God, faith, a deſire of Gods glorie, the knowledge of his will, ſoberneſſe, liberalitie, chaſtitie, ſilence, humbleneſſe, honeſtie, & ſuch like vertues. Theſe vertues lie not ſtill, neither hide themſelues whereſoeuer they be, but will breake out diuers wayes, ſo that they may wel be ſpied and diſcerned. As then a traueller hath marks in his way, that he may proceed aright: ſo likewiſe the man or woman that intendeth to marrie, haue alſo marks in their wayes, by which they may make a right choiſe. There be certaine ſignes of this fitneſſe and godlineſſe both in the man and in the woman. So that if the man be deſirous to know a godly woman, or the woman would know who is a godly man, then let them obſerue & marke theſe ſixe points. 1. The report. 2. The lookes. 3. The ſpeech. 4. The apparrel. 5. The companions. 6. And laſtly, the education and bringing vp, which are like the pulſes that ſhew whether a man be ſick or whole, wel or ill.

Riches of the minde.

Sixe rules to be obſerued in the choiſe of a good wife, or a good huſband.

1. The report, name, or fame, that hee or ſhe hath had, and yet haue, & what opinion honeſt folkes haue of them: becauſe as the market goeth, ſo the market-men will talke. A good man and a good woman commonly haue a good name, becauſe a good name is one of the bleſſings which God promiſeth to good men and

1. Report.

Prou. 10. 7. & 22. 1. Preach 7. 3.

Psal.112.6. good women. But a good name is not to bee praised from the wicked: and therefore our Sauiour Christ saith, Luk.6.16. *Woe be to you whē all men speake well of you*: that is, when euill men praise & commend you: for that is a plaine argument, that you are ambitious, vainglorious, and of the world: *For the worlde loueth and praiseth his owne.* Ioh.15.19. Neuertheleſſe, it is conuenient that euery Christian ſhould ſo liue in the worlde, that though hee cannot ſay as Christ ſaid, Ioh.8.46. *Which of you can rebuke me of ſinne?* yet ſo as in trueth hee may with a good conſcience boldly ſay, Which of you can accuſe me of lying, ſwearing, whoring, diſſembling, diſhoneſtie, deceit, couetouſnes, or ſuch like. Though therefore no man can cleere himſelfe in thought before God of theſe, and other notorious vices: yet euery one before men ſhould auouch it, and approoue it in their doings: and liue ſo vprightly, holily, iuſtly, and vnblameably, that none could iuſtly charge them with any open ſinne: Luk.1,6,15. Iob.1.1. 1.Theſſ.2.10. and 3.13. Tit.2.12.1.Per,1.15.

2. The looke. 2. The next ſigne is the looke: for as *Salomon* ſaith, Eccleſ.8.1. *The wiſedome of a man doth*

Pro.17-24. *make his face to ſhine*: that is, procureth him fauour and good liking. So alſo godlineſſe is in the face of a man or a woman: and ſo likewiſe folly and wickedneſſe may many times be ſeene and diſcerned by the face of a man or a woman.

And

And therfore it is ſaid in Eſay, *The triall of their countenance teſtifieth againſt them*, as though their lookes could ſpeake. And therefore wee reade of proud lookes, and angrie lookes, and wanton lookes, becauſe they bewray pride, and anger, and wantonneſſe. It is truely ſaid, that a modeſt man dwels at the ſigne of a modeſt countenance, and an honeſt woman dwelleth at the ſigne of an honeſt face: which may fitly be compared to the gate of the Temple, that was called *Beautifull*: ſhewing, that if the entrie be ſo beautifull, within is great beautie. Eſay.3.9. Pſalm.18.27. and 101.5. Iob.31.1. Act.3.2.

To ſhew how a modeſt countenance, and womanly ſhamefaſtneſſe do commend a chaſt wife, it is obſerued, that the worde *Nuptiæ* doth declare the maner of her mariage. For it importeth a couering, becauſe Virgins which ſhould be maried, when they came to their huſbands, for modeſtie and ſhamefaſtneſſe did couer their faces: as wee reade of *Rebecca*, who when ſhe ſaw *Iſaac*, and knew that hee ſhould bee her husband, caſt a vaile before her face: ſhewing that modeſtie ſhould be learned before mariage, which is the dowrie that God addeth to her portion. Vnder faire faces are ſome times hidden filthie mindes. Gen.24.65.

3. The third ſigne is her talke, or ſpeech, or rather her ſilence: for a man or womans talking is the mirrour and meſſenger of the minde, in the which it may commonly be ſeene without, in what caſe the man or woman is within, 3. The talke,

according

according to the common prouerbe: Such as the man or woman is, such is their talke. Now
To Adam first, and to Moſes after. ſilence is the beſt ornament of a woman, and therefore the law was giuen to the man, rather then to the woman, to ſhew that hee ſhould be the teacher, and ſhe the hearer; and therefore ſhe is commaunded to learne of her husband: 1.Cor.14.34,35. As the *Eccho* anſwereth but
Maides muſt ſpeake like an Eccho. one word for many, which are ſpoken to her, ſo a maids anſwere ſhould be in a word: for ſhee which is full of talke, is not likely to prooue a quiet wife. The eye and the ſpeech, are as the Glaſſes of the minde: *For out of the abundance*
Matth.12.34. *of the heart* (ſayth our Sauiour) *the mouth ſpeaketh:* as though by the ſpeech, we might know what aboundeth in the heart, and therefore hee
Matth. 12.37. ſaith: *By thy words thou ſhalt be iuſtified, and by thy wordes thou ſhalt be condemned.* That is, thou ſhalt be iuſtified to be wiſe, or thou ſhalt be condemned to be fooliſh: thou ſhalt be iuſtified to be ſober, or thou ſhalt be condemned to be raſh: thou ſhalt be iuſtified to be humble, or thou ſhalt be condemned to be proud: thou ſhalt be iuſtified to be louing, or thou ſhalt be condemned to be enuious. There-
Prou.18.7. fore *Salomon* ſaith: *A Fooles lippes are a ſnare to his owne ſoule.* Snares are made for other, but this ſnare catcheth a mans ſelfe, becauſe it bewrayeth his follie, and cauſeth his trouble, and bringeth him into diſcredit. Contrariwiſe,

trariwiſe, *The heart of the wiſe* (ſaith *Salomon*) *guideth his mouth wiſely, and the words of his mouth haue grace.* Prou.16.23.

Now to ſhew that this ſhould be one marke in the choiſe of a wife, *Salomon* deſcribing a right wife, ſaith: *Shee openeth her mouth with wiſedome, and the law of grace is in her tongue:* for that ſhe delighteth to talke of the worde of God. A wife that can ſpeake this language, is better then ſhe which hath all the tongues. But as the open veſſels were counted vncleane, ſo alſo account, that the open mouth hath much vncleanneſſe. Prou.31.26. Numb.19.15.

4. The fourth ſigne is the apparell: for as the pride of the Glutton is noted, in that hee went in purple euery day; ſo alſo the humilitie of *Iohn* is noted, in that hee went in haire-cloth euery day. For doubtleſſe by a mans or a womans apparell, exceſſiue laughter, and going, they may partly be diſcerned of what diſpoſition they are. It is conuenient that hee that will be a ſuiter to a woman, marke what apparell ſhe cuſtomably vſeth to weare; whether it be vaine, whoriſh, wanton, light, or comely, modeſt, and mannerly, and beſeeming her eſtate and condition: to wit, honeſt and ſober raiment. For apparell doth giue often a certaine and ſure teſtimonie of pride, lightneſſe, wantonneſſe, inconſtancie, vnſhamefaſtneſſe, filthineſſe or vncleanneſſe, and other vices, 4. Apparell. Luke 16.19. Mark.1.6.

or

or vertues, that be either in the man or the woman. For a modeſt man or woman, are for the
2.King.1,8. moſt part knowne by their ſober attire: as the Prophet *Eliah* was knowne by his rough garment. So that wee are to looke for no better within, then we ſee without; for euery one ſeemeth better then they be. If then the face be vanitie, the heart is pride. He that biddeth vs abſtaine from the *ſhew of euill*,
1.Theſ.5.22. would haue vs to abſtaine from thoſe meanes, husbandes, or wiues, who haue the ſhewes of euill: for it is hard to come in the faſhion, and not to be in the abuſe. And therefore the Apoſtle ſaith: *Faſhion not your ſelues like vnto this worlde*:
Rom.12.2. as though the faſhions of men did declare of what ſide they are.

5.Companie. 5. The fift ſigne is the companie, by meanes whereof, much may be perceiued. For as whole and ſound eyes, with beholding and looking on ſore eyes, bee annoyed and hurt: euen ſo
Men are commonly conditioned, euen like vnto them that they keepe companie withall. good and honeſt folkes be oftentimes ſtained and hurt with the company of the wicked and vngodly: according to the common prouerbe: Such like is euery one, as the company is with whom they keepe. For Birdes of a feather will hold together; and fellowes in ſinne, will be fellowes in league; euen as young *Rehoboam* choſe young companions: 1.King.12.8, The
Pro.1.11.and 13.20. tame beaſt will not keepe with the wilde, nor the cleane dwell with the leprous: If a man can

be knowne by nothing elſe, then hee may be knowne by his companions: for like will to like as *Salomon* ſaith: Theeues call one another. Therefore when *Dauid* left iniquitie, he ſaid: *Away from mee all yee that worke iniquitie:* ſhewing, that a man neuer abandoneth euill, vntill he abandon euill companie: for no good is concluded in this Parliament. Therefore chooſe ſuch a companion of thy life, as hath choſen companie like thee before. For they which chuſe ſuch as loued prophane companions before, in a ſhort time are drawne to be prophane too.

Pſal. 6.8
Num. 16.
Ioſu. 23.12
2. Cor. 19.2.
2. Co. 6.14
Epheſ. 5.7.

6 The laſt ſigne is education, which giueth alſo great teſtimonie; namely by whom; and how euery one is brought vp, whether the man or the woman were conuerſant among vertuous or vicious perſons, and whether the parties haue continued in the nurture of the vertuous, and ſhewed themſelues obedient to them, vnder whom they were brought vp; or whether either of the parties haue broken out of this diſcipline, and followed his, or her owne wilfulnes. For it is a ſmall matter for either of them to haue dwelt among, or with vertuous and religious folke: but herein lieth the force and weight, how farre, and how much, either or both the parties haue followed thoſe, and profited vnder them, and were dutifull and obedient vnto them. For *Iudas* was among, and accompanied

6 The bringing vp. It skilleth more by whó, and by what waies men be brought vp, then of whom they be begotten.

companyed with the Apoſtles, brought vp certaine yeeres vnder Chriſt, but for all this, he was neuer the better: for hee left not his wicked pranks, neither was hee obedient. Neuertheleſſe, good education and diſcipline formeth good manners: men and women commonly ſauour moſt of thoſe good or euill things, which in youth they learned. Therefore to prooue good, honeſt, and vertuous, it importeth and forceth much, from the infancie to be well gouerned, and chriſtianly brought vp. For wee retaine much more of the cuſtomes, wherewith we be bred, then of the inclinations wherewith we be borne.

To be good, it doth much profite to be well brought vp.

All theſe properties are not ſpied at three or foure commings, and meetings of the partie; for hypocriſie is ſpunne with a fine threed, and none are ſo often deceiued as louers. Hee therefore which will know all his wiues qualities: or ſhe that will perceiue her husbands diſpoſitions, and inclinations, before either be married to the other, had neede to ſee one the other eating, and walking, woorking, and playing, talking, and laughing, and chiding too: or elſe it may be, the one ſhall haue with the other, leſſe then hee or ſhee looked for, or more then they wiſhed for. Here is to be remembred, a thing adioyned to marriage, and going before it: namely, *Betrothing*, being a ſolemne and laudable cuſtome of Gods children, as is prooued, Deuteron.

ceron.20.7 & 22.23.24. This *Betrothing*, is a couenant betweene the parties to be married, before fit witneſſes appointed thereto: whereby they giue their troth, that they will, and ſhal marrie together, except ſome lawfull vnmeeteneſſe and diſliking each of other do hinder it in the meane time. The practiſe of it wee ſee: Matth.1.18. Luke 1.27. Where the Virgine *Marie* betrothed to *Ioſeph*, yet they had not mette together, to wit, to accompany together according to the ende of marriage. This cuſtome, noted and marked in diuers places of the Scripture, hath diuers good grounds to be obſerued, which proue that there ought to be a contract before marriage. And for the better vnderſtanding of this point of *Betrothing*, it ſhall not be amiſſe, in ſome plaine and ſhort maner to make knowne the holy doctrine hereof, with the doctrine alſo of marriage, & marriage duties. Firſt then we muſt know, that euery mariage, that hath bin well and orderly vſed, either of the heathen (which were onely inlightned with the law of nature) or of the people of God, who alſo were to be directed by his word, was perfected by two ſolemne actions: that is, by an apparant & open contract, and by publike mariage, the true & vnfained confirmatiō therof. Wherfore we wil firſt ſpeake of a cōtract (which is alſo called eſpouſing, affiancing, betrothing, or handfaſting) thē of mariage it ſelf.

What betrothing is.

And

And for betrothing, or espousals, we read in the writing of ancient Philosophers, Histories, Orators, Poets & others, that they be of great antiquitie, of necessarie vse, and haue been ordinarily practised. Insomuch, as the vsers thereof are highly commended, the neglecters & abusers hereof, sharpely rebuked and condemned. Which seeing they could not doo, but vpon knowledge and iudgement; it doth manifestly declare, that they did it by natures law written and bred in their brests. And therfore euen nature it selfe (though in some matters stark blind, and in many of very dim sight) hath in all ages bewraied the lawfulnes, the necessitie, and the vse of espousals, to be the first step and degree to a lawfull and comfortable marriage.

But to omit this law, and to come to the written word, let vs further consider what allowance thereof we find in the same, and consequently what it is, not onely to marry, but to be betrothed not according to the direction of nature alone, but in the Lord also. First it is certaine, that the Lord approueth this betrothing as his owne sacred ordinance. For we reade in Exodus 21. 7. 8. 9. 10. 11. how carefullie hee prouideth by sundrie and many straight commaundements for the Maide-seruant that is betrothed. First, that she shall not goe out of her seruice, as the Men seruants doe. Secondly, that her Master shall haue no power

to

to ſell her to a ſtrange people. Thirdly, that being betrothed vnto his ſonne, hee ſhall deale with her as with his owne daughter. Fourthly, if another wife bee taken with her, that neither her foode, her raiment, nor recompence of her Virginitie, ſhall any whit at all be diminiſhed. Fiftly, that whenſoeuer ſhe goeth out of her ſeruice, ſhe ſhall pay no money at all. None whereof the Lord would haue done (much leſſe all of them) vnleſſe eſpowſalls had been his owne ordinance, inſtituted, ordained and commaunded by himſelfe to bee vſed, euen of the Maid-ſeruant, that was bought and ſold. Againe it is written in Deut. 22. 23, &c. how the Lord by like commaundement, prouideth for the eſpowſed maid, being inoffenſiue, yet being guiltie, hee puniſheth with leſſe puniſhment, then if ſhee had been indeed married. Firſt then hee commandeth, that if any man ſhall abuſe a betrothed virgne in the Citie, both ſhall bee ſtoned to death, the Maide becauſe ſhe cried not, the man becauſe hee hath humbled his neighbours wife. Where by the way, is to bee remembred, how God calleth the betrothed, a wife. If then ſuch wickedneſſe by iuſtice deſerueth death, and if betrothed perſons bee truely to be termed man and wife, onely in regard of the precedent eſpowſals, wee may then plainly ſee, how highly the Lord doth eſteeme and honour them: the breach whereof, he puniſheth with the puniſh-

ment of adulterie, and the persons betrothed, he honoureth with the names of man and wife. If indeed he had not ordained and allowed them, but that they had been of humane institution alone, he would not haue honoured them with such titles, or haue imposed death by stones, for the breach of mans ordinance. Againe, if a man abuse a betrothed maid in the field, he saith that the man shall die, but vnto the maid thou shalt do nothing, because there is in the maid no cause of death.

Now imposing death vppon this man, and not vpon him that abuseth a maid not betrothed, the Lord doth hereby euidently teach, that espousals are a principall degree in marriage. And therfore the vnlawfull breach thereof deserueth death. For what else should the Lord grace them with such great priuiledges, and punish the breach thereof with seuere punishment?

Further, the faithfull in all ages instructed by these, and such commaundements, approued and practised these espousals, not onely by themselues, but also by their children. *Sampson* liking and louing a woman of the *Philistines* in *Timnah*, desired his Father and Mother to giue her to him to wife: and so they did: at which time *Sampson* made a feast, according to the custome of the yong men. Albeit, her father afterward would not suffer him to marrie her, but gaue her to another: for which iniurie

Iudg. 14. 1, &c.

Sampson

Sampſon reuenged himſelfe of the *Philiſtines*, by burning vp the ricks of ſtanding corne, vineyardes, and Oliues. For which the *Philiſtines* burnt both the Father and the daughter. So *Dauid* begged *Micholl* of her father *Saul*, who gaue her to him to wife, with condition, that he would bring him a hundreth foreskinnes of the *Philiſtines*: and therefore, when *Saul* was dead, he required her of *Iſhboſheth*, *Saules* ſonne, who ſent her vnto him. Alſo *Ioſeph* and *Marie* the mother of Chriſt, were betrothed, which God would neuer haue permitted, if it had not been of his owne ordinance, and agreeable to his owne will, or if hee might any manner of way, haue ſtained either *Ioſephs* honeſtie, or *Maries* virginitie: Nay if he had not much more graced and adorned both, then the want of eſpouſals could haue done.

1.Sam.18. 15.26.27. 2.Sam.3.14. 15.16.

And to auoide tediouſneſſe in ſo plaine a trueth, ſeeing the ſcripture giueth power and authoritie to Parents, to giue, and not to giue their children in marriage: ſaying, let him doe what he will.

1.Cor.7.36. 37.38.

Againe, hee that giueth her in marriage doth well, and hee that giueth her not to marriage doth better: (wherof wee ſhall ſpeake more at large anone) there muſt needes be before the publike act of marriage, ſome ſpeciall time appoynted: wherein both Parents, and parties, may teſtifie and ſignifie their mutuall liking

and consents, vnlesse they dispise to marrie in the Lord.

Wherefore, if the law of nature, the law of God, the practise of the Heathen, the custome of Faithfull, especially of the Parents of Christ: If the punishment of the espowsall breakers, and the rewards and priuiledges of the espowsed. And finally, if the fatherly authoritie ouer children, doe approue and require the continuall vse of this ordinance of God, it must needes be confessed to be both lawfull and necessarie: yea being the first principall part of marriage it selfe, it must needes be honourable in his kind, as well as marriage it selfe is. Now then, in the next place, let vs see and learne, what a contract is, to the end, that vppon sound knowledge and right iudgement, we may alwaies vse it well, and neuer ill, for want of good vnderstanding.

A Contract, is a voluntarie promise of marriage, mutually made betweene one man and one woman, both being meete and free to marrie one another, and therefore allowed so to do by their Parents.

This short sentence, sheweth the whole nature, qualitie, propertie, vse, and abuse, with all other things, that are to be obserued eschued in a right Contract, as shall appeare by the vnfolding of euery word contained therein: For as there

there is none vaine and idle, voide of his proper ſignification, ſo euerie one hath his proper waight, ſeruing for ſpeciall and neceſſarie vſe.

1. Firſt, wee call a Contract a promiſe, and ſo it is indeed, for what is a promiſe but a ſpeech which affirmeth or denieth, to doe this or that, with pupoſe and words of teſtimonie, to performe and accompliſh, that which is affirmed, or not to do that which is denied? And what other thing is indeed a marriage Contract, but this? ſo ỹ it muſt be in nature, a true & right promiſe: not the vowe of a promiſe in time to come, but a preſent promiſe in deede. For if one partie do ſay, I will promiſe to marrie thee: this is no promiſe in deede, but a promiſe of a promiſe, and conſequently no Contract, but a promiſe of a Contract. And therefore tieth nor bindeth neither parties, nor Parents to keepe the ſame: for it is not in nature any contract at all. Againe, if a Contract be a promiſe, it is no onely a purpoſe of the heart, nor a dumbe ſhewe, or doubtfull ſignification of promiſe: but a plaine promiſe vttered and pronounced in a right forme of ſpeech: as when one ſaith, I doe promiſe to marrie thee, or I doe eſpouſe, affiance, or betroth my ſelfe to thee in marriage, or ſuch like: wherein al ambiguitie and doubtfulneſſe of ſpeech, is to be eſchued: that as the meaning of ỹ hart is ſimple and plaine, ſo likewiſe the words of the tongue, might be ſimple and plaine, voide of all deceit.

2. Secondly, wee call a Contract a promise of marriage, because it is not a promise of euery thing, neither of honour, of inheritance, of riches, or of any other thing else, sauing onely of marriage. Now wee meane by marriage, not onely the parties married, but all coniugall and marriage duties, and offices, that peculiarly belong to this honorable estate, and are necessarilie to bee performed mutually of both. For this promise, touching persons themselues is of such force and waight, that it tendeth to the alienation of the propertie of bodies? for so it is written, the wife hath not the power of her owne bodie, but the husband: and likewise also the husband hath not the power ouer his owne bodie, but the wife. For although this is not perfectly done, till the act of marriage bee ended, yet this promise is the principall beginner and worker thereof, because they that promise marriage, doe necessarily thereby promise, that two shall become one flesh, and that they will alwaies giue mutuall beneuolence one to another.

1.Cor.7.4.

Touching the peculiar duties of husbands and wiues, which likewise are promised by this Contract, wee will here onely recite them, leauing the doctrine thereof, to another place and time.

1. The husband his dutie is, first to loue his wife, as his owne flesh. 2. Then to gouerne her

in

in all duties, that properly concerne the ſtate of mariage, in knowledge, in wiſdome, iudgement, and iuſtice. Thirdly, to dwell with her. Fourthly, to vſe her in al due benevolence, honeſtly, ſoberly, and chaſtly. 1. Pet. 3. 7. 1. Cor. 7. 45.

1. The wife, her dutie is, in all reuerence and humilitie, to ſubmit and ſubiect her ſelfe to her husband, in all ſuch duties as properly belong to marriage. Secondly, therein to be an helpe vnto him, according to Gods ordinance. Thirdly, to obey his commandements in all things, which hee may commaund by the authoritie of an husband. Fourthly and laſtly, to giue him mutuall benevolence. As for the reſt of mutuall duties, as they may be all comprehended vnder theſe, ſo there ſhall be a fitter occaſion to ſpeake thereof.

Thirdly, wee call this promiſe of marriage, voluntarie, becauſe it muſt not come from the lippes alone, but from the wel-liking and conſent of the heart: for if it be onely a verball promiſe, without any will at all, (and ſo meere hypocriticall, and diſſembled) though it bindeth the partie that promiſeth, to the performance of his promiſe, made before God and man: yet if the Parents afterwards ſhall certainly know this, and that there was no will, nor vnfained meaning at all in the party, neither yet is, but rather a loathing and abhorring of his ſpouſe betrothed, though hee bee not able to render iuſt

and ſufficient cauſe thereof, they may vppon this occaſion, either deferre the day of marriage the longer, to ſee if God will happily change the minde of the partie, or vtterly breake and fruſtrate the promiſe: if all good meanes and occaſions hauing been vſed, none will preuaile: but that the partie rather groweth woorſe and woorſe. For a Contract beeing a willing and a voluntarie conſent, there is no cauſe why the Parents, and ſuch as haue authoritie and power in ſuch caſes, when they ſhall vndoubtedly knowe, that the promiſe was altogether vnwilling, and therefore made in meere hypocriſie and diſſimulation, neither can bee by tract of time, or any other good meanes vſed, be bettered, but rather (waxeth woorſe and woorſe) may not breake and fruſtrate the ſame. For why did *Rebecaes* Parents deny her to *Iſaack*, neither
Gen.24.57.58. would ſend her with *Abrahams* ſeruant to bee married, before ſuch time as they had asked her conſent: yea, when as they ſaid: Wee will call the maide, and aske her conſent: doe they not plainely ſhew, that both the law of Nature, and the law of God, taught them, that this conſent was of great moment, and abſolute neceſſitie? And when the Apoſtle doth commaund men and women, to marrie in the Lorde, how can that marriage be in the Lord, when the one partie doth not onely, not loue, but hate the other? And how can ſuch two become one fleſh lawfully,

fully, when as there wanteth the vnion and coniunction of the heart, the true naturall mother of all marriage duties? Wherefore this promiſe muſt be in this reſpect, at leaſt, willing, and voluntarie. For albeit, it is not neceſſarie, neither yet poſſible, that there ſhould bee ſuch great meaſure of true, holy, and ſanctified loue at that time, as afterward (for that groweth by little and little, according to the bleſſing of God, and the faithfull performance of other duties afterward, euen to their liues end) yet if it bee voluntarie and vnfained, it is enough, and fully ſufficient, to make a true contract in the Lord. So, as no man ought to ſeparate thoſe, whom God hath thus ioyned. Secondly, wee call it voluntarie, in reſpect of conſtraint and compulſion, contrarie to a free conſent: for if either partie bee vrged, conſtrained, or compelled, by great feare of their Parents, or others, by threatning of loſſe of preferment, of health, of limme, of life, or of any ſuch other like, or by any other violent manner of dealing whatſoeuer, to yeeld their promiſe cleane contrarie to the motion or good liking of their hearts. This kinde of promiſe, as it doth not binde the partie to keepe it: ſo it ought to bee fruſtrated and broken by the Parents themſelues, or by ſuch maiſters as may and ought, to commaund and rule them in ſuch caſes. If this were not ſo, how could the parties keepe the commaundements of God, giuing

uing them direction whom to marrie? First that they should marrie onely in the Lord.

Againe, that they should not bee vnequally yoked with the infidels, neither whereof they can keepe, if their parents might compell them or Contract and marrie, it becommeth rather the Parents to perswade their children by all good meanes, to yeelde their consent, rather then to drawe them by wicked sleight and cunning, drunkennesse, or any other wicked and violent meanes. For as that is not to marrie in the Lord: so all such forced Contracts may bee broken and frustrated by the Magistrate, who is Gods Lieftenant, to redresse such intollerable enormities among the societies of men. For if Parents may deny marriage to such as haue not onely by force and violence obtained the word and body of their childe, much more may the Magistrate denie marriage, where onely a verball promise hath beene gotten by violent compulsion, and so for these causes, and in this sence and meaning alone, wee conclude, that Contract must bee voluntarie.

Fourthly, it must bee a mutuall promise, that is, either partie must make it to other, not the man onely, nor the woman onely, but both the man and the woman: though decencie and order require the man to doe it first, and then the woman, because hee is

her

her head, and ſhee his glorie: and ought to leade and guide her in all things, wherein the Lorde hath put a preheminence. For if this promiſe bee not mutually made of them both, but of one alone, it is no true and perfect Contract. And therefore may bee broken by Parentes, and ſuch as haue authoritie heerein: becauſe the partie vnpromiſing, is not bound by word nor deede, but is free, inſomuch that ſuch a Contract is rather ſo termed, then for that it is any true Contract indeede. But if it bee mutuall, then it doth mutually and inuiolably binde both: ſo that in this regard, neither Parent, Magiſtrate, nor any other, can or ought to breake it. For this beeing fully performed and accompliſhed, is one principall cauſe of making two one fleſh, in ſuch ſort as it is written. Therefore ſhall man leaue his father and mother, and ſhall bee ioyned to his wife, and they two ſhall bee one fleſh, &c. Geneſ. 2. 24. Alſo that the man hath not power ouer his owne bodie, nor the woman ouer hers: and ſo to be ſhort, hence ariſeth all mutuall beneuolence between them. And therefore a poynt of great waight and neceſſitie, in no wiſe to bee omitted in Contract.

Fiftly, we ſay, it muſt be betweene one man and one woman: Where firſt it is to bee noted, that it may not, nor ought not, to bee betweene any other creatures, but mankinde, nay neither

neither among brute beaſtes, nor Angels. For God hath not ordained nor inſtituted marriage for them, neither can it bee betweene man and man, or woman and woman. If any ſuch Contract bee either voluntarie, or by fraude and deceite, by ignorance or errour, it is no Contract at all, but a meere wicked profanation of Gods ordinance, who gaue onely woman to man, not woman to woman, nor man to man. Likewiſe, it cannot be between Angels good or badde, and woman, becauſe God hath ſet no ſuch ordinance in the nature of theſe creatures. If therefore there hath been any ſuch matter, or ſhall be attempted by Sathan, with any woman (as ſome ſtories report) it is nothing elſe but a meere illuſion and deuiliſh practiſe, to draw & deceiue ſuperſtitious perſons into the kingdome of darkeneſſe, and to intrappe the in the chaines of condemnation: againſt which, and all other diabolicall illuſions, we ought to watch and pray continually.

Secondly, it is to be obſerued, that betweene one man, and one woman, and not two men and one woman, or two women, not betweene two women and one man or moe. By which is condemned, as meere nullities and prophanations, all Contracts whatſoeuer, made betweene moe then two. For it is written: *And they twaine ſhall be one fleſh:* to which *Marke* addeth: *So that they are no more twaine, but*

Math. 19.5.
Mar. 10.8.
Ephes. 5.31.
1 Cor. 6.16.

one

one fleſh. Wherefore, ſeeing that Chriſt and his Apoſtles, expound the firſt inſtitution of marriage, of two onely, and not of any moe: it is certaine, that the contract or promiſe thereof, ought to bee of two alone, and no moe. So the holy Ghoſt ſaying; *Let euery man haue his owne wife, and euerie woman her owne huſband:* and not, let euery one haue his owne wiues, or owne husbands: it is therefore plaine and queſtionleſſe, that hee would haue a contract and marriage, to bee onely betweene one and one. Againe, ſaying: *his owne, and her owne,* doth he not plainely inſinuate euery other perſon, and perſons, not to be their owne, but meere ſtrangers, with whom they ought to haue nothing adoe, in reſpect of marriage duties, eſpecially conſidering, that the Greeke word *Idio,* can import no leſſe. Now then, if there bee at any time, or in any place, a promiſe betweene moe then two, as it is a wicked and meere prophanation of the holy ordinance of God: ſo it may and ought to be broken; yea, ſeuerely puniſhed by Parentes and Magiſtrates. If againſt this, it be obiected, that many of the Patriarches, and good men vnder the Law, had many wiues, or at leaſt moe then one: We anſwere, it was their ſecret ſinne, and great infirmitie, though proceeding from ignorance of the firſt inſtitution, of marriage, of the Law and the holy Prophets (or elſe they had warrant from God, which we haue 1.Cor.6.2.

haue noted.) Of the institution, because Christ
Math.19.8. interpreting it, sayth: *From the beginning it was not so:* prooving, that *Moses* permitted diuorcement of the first wife, and marriage of the second, not mooued or warranted by the authoritie of Gods institution, but by a fearefull and timerous consideration of the hardnesse of the peoples hearts, whome hee ruled, least they should haue rebelled against him, if hee had not so done. Of the law, because there was by this meanes, great iniurie done to Gods truth, and to the wiues diuorced: besides, the law it selfe well vnderstood (as Christ expoundeth it, Math. 5. 32.) admitteth no diuorcement, except it bee for fornication, and that the Lorde did disallow and hate all other kindes of diuorcement, made without
Deut.24.4. the cause of fornication: it is euident, in that hee condemneth the second marriage, after the first diuorcement, affirming that the woman so diuorced, is defiled by her second husband: which could not bee true, if their marriage had
Hebr.13.4. been lawfull and warrantable, by the commandement of God, for where the marriage is lawMal.2.14. 15.16. full and honorable, there the bedde is vndefiled. Of the Prophets, because the Lorde hath been witnesse betweene thee and thy wife of thy youth, against whom thou hast transgressed: yet is she thy companion, and the wife of thy couenant: and did not hee make one? yet had hee

aboun-

aboundance of the ſpirit: and wherefore one? becauſe hee ſought a godly ſeede: therefore keepe your ſelues in your ſpirit, and let none treſpaſſe againſt the wife of his youth. If thou hateſt her, put her away (ſaith the Lorde of Iſrael) yet hee couereth the iniurie vnder his garment (ſaith the Lord of Hoſtes) therefore keepe your ſelues in your ſpirit, and tranſgreſſe not. Then which wordes, what can be more plainely ſpoken againſt this ſinne of hauing moe wiues then one? For doth not the Prophet plainely 1
ſay, that God is witneſſe, that they haue tranſ-
greſſed againſt the wife of their youth and coue- 2
nant? doth he not call them to the firſt inſtituti-
on, when God made but one, and that becauſe he
would haue a godly ſeede, and not an adulte- 3
rous generation? doth he not further ſay, that in
putting away the wife, they did nothing elſe, but 4
couer iniurie, vnder pretence of his law, as with
a garment? And finally, doth he not giue a clean
contrarie commaundement to that wicked
cuſtome of diuorcement, and marrying of o-
thers? when he ſaith: keepe your ſelues in your
ſpirit, and let none tranſgreſſe againſt the wife
of his youth, and o f his couenant? Surely none
can bee ſo blind, but reading this portion of
ſcripture, hee muſt needs plainely ſee and ac-
knowledge the ſame. Wherefore, if the firſt ſa-
cred inſtitution of God, do bewray this corrup-
tion of hauing moe wiues then one: If the law

doe

doe condemne it, and if the Prophets doe so sharply censure and rebuke it? Why should any bee so impudent and wicked, as to iustifie it in word or to approue it in thought? Rather as here we teach, let vs iudge and beleeue, that euerie lawfull Contract and marriage, ought to be onely betweene one man, and one woman. And the reste to bee so many breaches of Gods ordinances and commaundements, which can not be but hatefull to him, and iniurious to mankinde: but especially to the Church of God, which ought to arise of a holie and godly seed. Now if any Contract bee made betweene moe then two, it is altogether voide, and of none effect, and ought to bee broken by the parties, and punished by the Magistrate.

The sixt point, concerneth the persons betweene whom the Contract is made, in whom there is required two properties: meetnesse for marriage, and freedome or libertie to marry one another. Touching the first, those especially are fit and meete to marrie, whome God doth call to that honourable estate, and commaundeth them to vse it as his lawfull meanes, appointed and sanctified for procreation: for so it appeareth by the first institution, wherein God gaue the woman to the man to bee an helper meet for him, as in other things, so especially in this: whom hee blessed, saying: *Bring foorth fruite and multiplie, &c.* And that wee may knowe

Gen. 2. 20. 22. and 1, 28.

more

more particularly what ſort of perſons they be, the holy Ghoſt deſcribeth them to be ſuch, as to whom the gift of continencie is denied, yet the gift of procreation is vouchſafed and granted. For if mariage (as the Apoſtle ſaith, Hebrewes 13. verſ. 4.) bee honorable among all ſorts of perſons, then amongſt thoſe that bee ſtrong. Againe, it is written: *I ſay to the vnmaried, and to widowes, it is good for them if they abide euen as I doe: but if they cannot abſtaine, let them marrie: for it is better to marrie, then to burne.* In which words wee may plainly ſee, that hee pointeth out, as with his finger, thoſe that are called and commaunded by God to marrie: namely, ſuch as haue not receiued the gift of abſtinence and continencie. Which calling & commandement is ſo much the ſtraighter, and the more to be regarded and followed, becauſe the Apoſtle gaue it to thoſe perſons that were moleſted, & preſſed with many and grieuous perſecutions: a reaſon of all other moſt vnfit for any to marrie in, in as much as beſide the ordinarie incommodities of mariage eſtate, it cannot but bring with it many extraordinarie grieuances and troubles. Notwithſtanding, if ſuch perſons bee called and commaunded then to marrie, when as there were moſt grieuous perſecutions; much more in the time of peace and proſperitie. By this then wee ſee, that all perſons which haue not 1. Cor. 7. 8. 9.

receiued the gift of abſtinence, and are fit for procreation, are called & commanded to marrie, and therfore meet for mariage, and alſo may lawfully enter a contract of the ſame.

But are none elſe meete for mariage? Wee anſwere, that no other is called, commaunded, or warranted by God to make contract with any of theſe meet ones, becauſe they are vnable to performe the principall duties of marriage. As for children vnder age, they are altogether vnfit to take vpon them this honourable eſtate, and therfore debarred by Gods commaundement from making any promiſe or contract: if they haue done it, it is but a meere prophanation of this holy ordinance, worthie great puniſhment, and alſo to be broken, if that, being come to years of diſcretion & ſtate of mariage, they do not by wiſedome & religion ſupply all that was wanting in their former raſh attempt, to the full contentation of all that haue intereſt in them. As for thoſe that haue receiued the gift of continencie, they are called and counſelled to chaſtitie, during the whole time of that gift: for ſo ſaith our Sauiour Chriſt: *All men cannot receiue this thing, ſaue they to whom it is giuen*, Math. 19. 12. And againe, *He that is able to receiue this, let him receiue it.* So the Apoſtle ſaith, *It is good for them if they abide euen as I doe.* 1. Cor. 7. 7. Againe, *Art thou looſed from a wife? ſeeke not a wife.* So likewiſe are thoſe that

that are borne chaſte, or made chaſte by men, or by themſelues for the kingdome of heauen. But you will ſay, what if any of theſe do make a contract and marrie? We anſwere: firſt, if they bee vtterly vnfit for marriage, their contract is of no validitie, and may bee broken by ſuperiour authoritie: but if they bee fit for it, wee ſay with the Apoſtle, *Art thou looſed from a wife, ſeeke not a wife? but if thou takeſt a wife, thou ſinneſt not: and if a virgine marrie, ſhe ſinneth not. &c.* 1. Cor. 7. 27. Laſt of all, as conſanguinitie and affinitie doe reſtraine and binde from this former contract and marriage: ſo likewiſe doe naturall frigiditie and coldnes, infancie, incurable diſeaſes that depriue men of all fitnes for the vſe of marriage. So as if any ſuch, by fraud, ignorance, or any other ſiniſter means, be contracted, it is nothing, and the parties may be lawfully ſeparated, becauſe they were neuer ioyned together in the Lord, but againſt the Lord. And here, when wee ſay meete and fit to marrie one with an other, there would bee a wiſe and holy regard had of equalitie in yeares, of agreement in religion, of ſimilitude in nature, and manners, in outward eſtate, condition and qualitie of perſon, and ſuch like neceſſarie circumſtances. For what is more vnmeet, then for an olde perſon to promiſe to bee contracted to a young one? for an Infidell to

contract with a beleeuer? for a good nature and well mannered, with a crooked and froward perſon? for a Prince with a begger? For although all theſe doe not annihilate and make voide the contract altogether, yet ſuch contracts cannot be in the Lord. And thus much ſhall ſuffice to haue taught touching the fitnes of marriage.

Now concerning the freedome and libertie, it is cleere, that thoſe alone haue liberty and freedom to contract, who haue liberty to marrie. Now if we will know who thoſe be, they are diuerſly deſcribed and noted in Leuit. 18. where certaine degrees, aſwell in affinitie, as in conſanguinitie, are expreſly forbidden: ſo that if ſuch parties ſhall contract themſelues together, their contract is vaine, and a meere nullitie, ſuch as ought to bee broken and puniſhed. Againe, euery one either betrothed or married, is bounden and tied from contracting with any other: for that were nothing elſe but to promiſe groſſe and beaſtly adulterie. And as the Apoſtle teacheth, that the wife is bound by the law, as long as her husband liueth: ſo likewiſe is the betrothed wife; inſomuch, as if any ſuch ſhall contract themſelues with another, it is a meere nullitie, and wicked prophanation of Gods ordinance, and ought, vpon knowledge thereof, to be broken and puniſhed. And thus wee ſee what manner of perſons the Lord hath

called

called and commaunded to marrie, and who they be that are meete and free to marrie together, and who not.

The laſt point, is the conſent and allowance of their Parents: which though it be very materiall and neceſſarie, yet it is not the ſole forme or formall cauſe which maketh a true contract. For if the Parents ſhould yeeld their conſent to their children, being neither meete nor free to be maried together, it were nothing; and ſuch a contract, though warranted by parentes conſent, ought to be broken by the Magiſtrate; and both parents and children are to be puniſhed. For this cauſe wee haue not ſayd ſimply and allowed, but therefore allowed ſo to do; becauſe conſent of parents to ſuch children as are not meete and fitte to be married together, doth not make that contract good, true, and inuiolable: which neuertheleſſe, wanting their conſents, though in other reſpectes neuer ſo good, is a meere nullitie, and cannot be accompliſhed without the manifeſt breaches of the inſtitution, and guilt of adulterie.

Now by Parents, wee vnderſtand not onely the naturall Parentes, but ſuch as by the law of Nature and of GOD ſupply their places: as Grandfathers, great Grandfathers, Aunts, great Vnckles and Aunts, Brethren, Siſters, Kinſmen, and Kinſwomen, Magiſtrates, and thoſe to whoſe families the parties do eſpecially be-

long. For all theſe are honoured in Scripture by the name of Parents. Neither may we exempt out of this number Gardians, Maſters, and ſuch to whom the continuall cuſtodie and tuition of any is lawfully committed. For if ſuch be commanded to prouide for them, as partes of their owne families, there is no reaſon why they ſhould not eſpecially be reſpected, aſwell in beſtowing them abroad out of their family, as they were in taking them into it. For if their cõſent be neceſſarie at their comming in, why ſhould they goe out without their conſent?

Further we ſay, their parents, and not his, or her parents, becauſe parents on both ſides ought neceſſarily to conſent & allow their children to betroth themſelues. For this is the priuiledge, not of ſome parents, but of all, and in that they be Parents. Moreouer we ſay, allowed, and not required, neither commanded, nor yet exhorted or inducted ſo to do: becauſe that albeit the parents do neither call their children to this contract, neither commaund them, neither require them, neither exhort them (all which notwithſtanding they ought to do) yet if they do but onely allow them, and giue their bare conſent that they ſhall contract themſelues, it is enough for the tying of the knot, and the ſubſtance of the contract. And to prooue that this contract is neceſſarie, we need no moe reaſons, but that which the Apoſtle ſetteth

downe,

downe, ſaying of the father: *Let him do what he will.* By which words, he putteth it in the will and power of the father, either to beſtow or not to beſtow his daughter in marriage; ſaying, in doing either of the twaine, *hee ſinneth not.* Yet it is written in another place: *If her father refuſe to giue her to him, he ſhall pay money according to the dowrie of Virgins.* In which words, the Lord doth giue an abſolute authoritie to the father, to yeeld, or not to yeeld his conſent, to giue, or not to giue his daughter. For if he haue power to denie it to his daughter that is deflowred, & ſo, by the Apoſtles iudgement, made one fleſh with another; much more lawfully may hee deny his conſent to her that is no maner of way boũd, but is euery way free. And if he haue power to deny his cõſent in ſuch a caſe, much more hath he power to giue his conſent.

1.Cor.7.36.

Exod.22.16. 17.

1.Cor.6.16.

Now his authoritie and power to deny his conſent, is apparant by the expreſſe commandement of God in that behalfe, which ſayth: *Take heede to thy ſelfe, that thou make no compact with the inhabitants of the land, and ſo take of their daughters vnto thy ſonnes, &c.* More plaine: *Neyther ſhalt thou make marriages with them, neither giue thy daughter vnto his ſonne, nor take his daughter to thy ſonne.* How could thoſe parents obſerue this commaundement, vnleſſe God had giuen them power to deny conſent to their children? Or why doth he

Exod.34.16.

Deut.7.3.

rather forbid this to the Parents, then to the children, but to shew that the power to giue, or not to giue, was in the Parents, and not in the children: especially considering that children, being the principall partes of their Parentes goods, are no lesse in their power and authoritie to giue and bestow, then the rest are. This was so well knowne in the Church, and so vsually practised among the people of God, that the greatest among them, who might seeme to haue greatest libertie in that behalfe, durst not disobay this holy commaundement of GOD.

Iudg.15. For *Sampson*, the strongest of all, though hee loued a maid of the Philistines, yet hee durst not betroth himselfe vnto her, before hee had intreated his parents to giue her vnto him. *Dauid* a mightie valiant Prince, begged *Michal* 2.Sam.3.14. at the handes of *Saul* her father, and after his death, being betrothed vnto her, hee desired her Gen.29.18.&c of *Ishbosheth* her brother. *Iacob* agreed with *Laban* for his wiues. And *Abraham* the father of the faithfull, by his seruant, intreated *Rebeccaes* parentes to giue her to wife to his sonne *Isaac*. All which testimonies and examples do plainely prooue the greatest interest, power, and authoritie, that parents haue in bestowing their children, and that their consent added to the sixe former pointes, whereof wee haue spoken, doth make so sure a Contract, as cannot be loosed and vntyed, by any authoritie

vnder

vnder heauen. For here in this, that ſaying of Chriſt, (Matth. 19.6.) is truely verified: *Let no man put aſunder that which God hath coupled together,* But if this, or any of the former be omitted, the Contract may be broken and diſanulled. And leaſt wee ſhould be ignorant, or forget what thoſe errours are, which diſauow, and lawfully fruſtrate a Contract, theſe they be. Firſt, if there be onely a naked ſhew of a promiſe, and yet no promiſe indeed. Secondly, if any other thing be promiſed then mariage. Thirdly, if the promiſe be conuinced to be meere hypocriticall or forced. Fourthly, if one of the parties alone do promiſe, and not both. Fiftly, if it were made betweene other creatures, or other perſons, or betweene moe then one man and one woman. Sixtly, if the perſons contracted, or either of them, be altogether vnfitte for mariage. Seuenthly, if either of them be formerly betrothed, or haue commitred adulterie after the Contract, or be allied or of kin, or for any other cauſe not at libertie to marrie. Eightly, if there lacke the conſent of the parents. If all or any of theſe be vndoubtedly knowne, and cleerely prooued, they do ioyntly and ſeuerally fruſtrate or nullifie the Contract, ſo as the Magiſtrate may lawfully diſſolue the ſame; and ſet the parties at libertie. But contrarily, if all theſe concurre and accord, the contract is as inuiolable as marriage it ſelfe: neither can the parties

1
2
3
4
5
6
7
8

ties be ſet at liberty by thẽſelues, or by any power whatſoeuer, becauſe this contract, and euery parcel thereof, is in the Lorde, it being a ſacred ordinance of GOD, as it cannot but haue ſpeciall vſe and fruite among his Saintes, ſo nowe it is time to declare and teach the ſame.

1. Firſt therefore it ſerueth as a ſtrong bridle to pull backe the force and headineſſe of carnall, naturall, and brutiſh luſt. For if this contract be holily and dutifully kept, according to the former doctrine, it would neuer come to paſſe, that any perſon, man or woman, ſhould abuſe their bodies ſuddenly, or haſtily vpon euery inſtigation of luſt, like bruite beaſtes, but would willingly in all modeſtie and ſobrietie take ſufficient time of deliberation, for the making and accompliſhing of this neceſſarie and holy contract: which is ordained to this ende, that men might haue ſufficient time of deliberation, to learne all the vſes and abuſes; all commodities and incommodities; all comforts and diſcomforts, with all duties and breaches of duties, that can fall into the honourable eſtate of marriage.

2. Secondly, it ſerueth to diſcouer betimes, and in good ſeaſon, all ſorts of impediments & lets, that may or ought to hinder the mariage that is promiſed. Hence came that ancient and moſt excellent cuſtome of asking the banes of Matrimony

trimony thrice on three ſeuerall daies, to the end that euery materiall defect might be learned in time whē it might be remedied, rather thē after mariage accompliſhed, when it is remedileſſe.

3 Thirdly, it ſerueth for the keeping and preſeruation of honeſt chaſtitie; ſeeing by this meanes, not onely former promiſes and contracts, but alſo fornications (if any haue been) and adulteries, may be deſcried and diſcerned. For after *Ioſeph* was contracted, before hee was married, his wife was found to be with childe; though without ill demeanour on her part, yet it made *Ioſeph* ſo afraid, that he had intended in his heart priuately to relinquiſh & forſake her, and had ſo done indeed, vnleſſe Gods Angell had commanded the contrary. Neuertheleſſe, it was the Contract that diſcouered this trueth, & ſo preſerued *Maries* virginitie, that the ſcripture might be fulfilled, which ſaith: *A virgin ſhal conceaue. &c.* If this were not, men might vpon knowledge or ignorance, make two ſeuerall contracts with ſeueral perſons, and commit fornication and adulterie with other mens wiues, eyther betrothed or married, and ſo loſe their honeſtie and chaſtitie, to their great infamie and hinderance.

4 Laſt of all, it ſerueth to condemne and auoyd all priuate contractes, and ſecret marriages; and contrarily, to iuſtifie and grace the honourable eſtate of mariage, aſwell in the beginning, as in the end thereof, that all

things

things touching the ſame might be begun, continued and finiſhed in the Lord, according to his commandement, that his promiſed bleſſings might enſue vpon it accordingly.

This being done, the parents and parties are to be charged in the name of God, as they will anſwere at the day of iudgement, plainly to bewray and declare, if they know any of the foreſaid impediments in themſelues, or in their children, for which this Contract ought not to be made. If they ſay, they know none, or if they declare none, then the conſent of the parents is to be demanded: which if they yeeld, then the conſent of the parties is alſo to be required. And ſo the parties are to be betrothed and affianced in theſe words, or ſuch like.

I. N. doe willingly promiſe to marrie thee N. if God will, and I liue, whenſoeuer our parents ſhal thinke good, & meete: till which time, I take thee for my onely betrothed wife, and thereto plight thee my troth. In the name of the Father, the Sonne, and the holy Ghoſt: So be it.

The ſame is to be done by the woman, the name onely changed, and all in the preſence of the parents, kinsfolkes and friendes. After this, the parentes are to be admoniſhed, to ſet and appoint the day of marriage neither too neere,

nor

not too farre off, but to appoint a competent ſpace of time, that it may be ſufficiēt for the learning & triall of all lets & impediments wherby promiſed mariage might be hindred, & yet giue no occaſion, by reaſon of the length thereof, to prouoke the parties to incontinēcy. In the mean time, the parties affianced are to be admoniſhed to abſtaine frō the vſe of mariage, & to behaue themſelues wiſely, chaſtly, louingly, and ſoberly, till the day appointed do come. And ſo with a Pſalme and praier, to conclude the holy action. Now that there ſhould be a competent ſpace between the time of the contract, and the day of mariage it is very neceſſary for theſe cauſes.

1. That there might be ſome preparation for the things pertaining to houſekeeping, between that time, and the celebrating of mariage: but this is not a chiefe cauſe.

2. Becauſe the Lord would by this meanes make a difference betwixt bruit beaſts & men, and betwixt the prophane and his children. For they euen as beaſts, do after a beaſtlike manner, being led by a naturall inſtinct and motion, fall together: but God will haue this difference, wherby his children ſhould be ſeuered from that brutiſh manner; in that they ſhould haue a certaine diſtance of time between the knitting of affection, and enioying one of another, and a more neere ioyning of one vnto another.

3. That they ſhould in that time thinke on the cauſes

causes why they are to marrie, and the duties of mariage. For many enter thereinto, not considering at all of the great duties belonging to them in the same, nor thinking of the troubles and afflictions that follow mariage. But the Lord would haue these things thought on, and a consideration to be had, both of the causes of mariage, and the duties to be performed, and the troubles to be vndergone. A good and carefull householder so ordereth and frameth his household, as it may manifestly appeare, that it is indeed the house of a faithfull Christian, and that he himselfe is as a pastor ouer his familie, that bee instructeth it diligently in the feare of God, and keepeth it in good and godly discipline, by continuall exercise in godlines. So that in his house, you shall find the chaste wife, the shamefaced, plaine and modest wife, decked without, as she is within: no painted nor masked thing, rendring true obedience to her husband, and hauing a carefull eye vpon her familie, seruants, and children: the master, father, and husband; the children and seruants; euerie one likewise in his degree, imploying himselfe sincerely in his dutie and office, approuing his doings as before God.

Froward wicked qualities of the minde. 1. Cor. 5. 10. 11 and 6. 9.

Now, like as in the minde there are such vertues, as we haue before spoken of: so are these in it also noysome wicked vices and detractions; as vngodlinesse, despising of Gods word, vnbelefe,

vnbeliefe, idolatrie, ſuperſtition, ignorance, churliſhneſſe, lying, falſehood, hypocriſie, vnrighteouſneſſe, ſwearing, backbiting, miſtemperance, drunkennes, gluttonie, couetouſneſſe, vnchaſtitie, vnſhamefaſtneſſe, miſnourture, raſhneſſe, furiouſneſſe, wantonneſſe, pride, preſumption, vaine-glorie, chiding, brawling, and vnhandſomeneſſe. Who now chooſeth him a wife, or ſhe a husband, that is infected and tangled with ſuch noyſome vices, hee ſeeketh not a ſpouſe, or ſhee a husband, for a right, peaceable, good, honeſt, and chriſtian life; but an hell, a painfulneſſe, and deſtruction of all expedient, quiet, and vertuous liuing: but ſpecially, there is little good to bee hoped for of him or her, whereas vngodlineſſe and contempt of the word remaineth. For like as the feare of God draweth the whole garland of vertues with it: ſo vngodlineſſe and deſpiſing of Gods word, bring all vice and abhominations: yea, and ſhutteth vp the way to amendment. When theſe points and rules are dulie and warilie obſerued on either part, they may ioyne together, and ſay as *Laban* and *Bethuel* ſaid: *This commeth of the Lord, therefore we will not ſpeake againſt it.* Oh how happie are thoſe, in whom faith, loue and godlineſſe are maried together, before they marrie themſelues? For none of theſe martiall, carnall, clowdie, and whining marriages can ſay,

Gal. 5. 19. 20. 21. 1. Tim. 3. 2. 3. 4. 5.

say, that godlineſſe was inuited and bidden to the bridall, and therefore the bleſſings which are promiſed to Godlineſſe do flie from them.

2 The riches of the bodie.

2. After the riches of the mind, do the riches of the body follow next; of which ſort is a comely, beautifull, or well fauoured bodie, health, a conuenient age, &c. A beautifull bodie is ſuch a one, as is of right forme and ſhape, meete, and of ſtrength to beare children, and to keepe and gouerne an houſe; euen ſuch a one as both the man and woman can finde in their hearts vnfainedly to loue aboue all other, and to be content withall, &c.

Beautie.

As concerning the beautie or comelines of the body (where there is elſe no good propertie or qualitie beſide) *Salomon* ſaith, Pro. 31.30. *Fauour is deceitfull, and beautie is vanitie: but the woman that feareth the Lord, ſhe ſhall be praiſed.* And Prou. 11.22. *As a Iewell of gold in a ſwines ſnout: ſo is a faire woman which lacketh diſcretion*, or is of vncomely behauiour, and hath not wit nor gouernment to behaue her ſelfe. For beautie is a fraile gift and a ſlipperie, and more profitable to thoſe that behold it, then to thoſe that haue it. The beautifull woman can take no great pleaſure in beautie, but a little as it were in a glaſſe, and yet incontinently ſhe forgetteth that ſhe beheld and ſaw: and yet it is many times both to her ſelfe, and to them that behold her beautie, a prouocation to much euill. She that is faire,

ſaire, waxeth proud of it, and he that doth behold her, becommeth ſubiect vnto filthie loue. But in the mind (which is iudged to bee the man) conſiſt the true lineaments and properties of faireneſſe, which intice and prouoke ſpirituall and heauenly loue, being mixt with nothing that is ſhamefull, either to bee done or ſpoken. And therefore, there is no man ſo farre without wit, that had not rather haue her which is foule and hard fauoured, but yet is honeſt and vertuous, then to haue her which is faire and vnhoneſt, and alſo irreligious.

Happie, and twice happie is that man and that woman, that are coupled in marriage with a godly and vertuous mate & bedfellow; they are doubtleſſe greatly bleſſed of God. For *Houſe and riches are the inheritance of the fathers, but a prudent wife commeth of the Lord.* They therefore are not well in their wits, but greatly deceiue themſelues, that make choiſe of wiues, or husbands, hauing regard onely to their ſtature, comelineſſe of perſonage, or to their beauties; and eſteeme not more the riches of the mind. Prou. 11. 22. and 19. 14.

Health alſo muſt bee conſidered in their choiſe, leaſt otherwiſe great inconueniences come therby, and leaſt the whole houſe be poiſoned and infected. But we ſpeake here of contagious ſickneſſes, and not of ſuch common infirmities and vſuall diſeaſes, that both men and

women are subiect vnto. As of madnesse, frenzie, french pocks, or such like: which euery wise man and woman doth vtterly detest.

Neuertheless, where any married parties are now togither, and be visited with any such diseases, they must one comfort and suffer with the other, as they that are now one bodie, &c.

Riches of temporal substance.

To haue the goods of temporall substance, is to be borne of noble parents, or to come of worshipfull stocke, to haue lands, liuings, riches, great offices, gaines, or occupyings, and such like. But the chiefest nobilitie, and most worthie of commendation, is indeed to be noble in vertues, in good works, manners, and cõditions. But to be borne of gentilitie, and to vse and behaue himselfe vngently, is euen as much as to shame himselfe and his kindred.

Chuse a wife for vertue only Pro. 19. 14.

Such therefore as purpose to marry ought carefully to foresee and looke to this matter; least being too greedie of honour, worship or wealth, and intending to haue the Gold, they catch the hotte coales, and burne themselues without recouery: for a man may buy gold too deare (as we vsually say.) For temporall goods sake, the matter miscarieth, and is in danger.

There is sometime great riches, but with little honestie, and lesse good conscience it is gathered together. And with the same riches wil not continue alwaies prosperitie, peace and quietnesse. Many so trust to their wealth, as that they

will

will not frame themſelues to any lawfull calling, neither will they learne any: therfore alſo can they do nothing to profit either their countrie, or the common wealth, but liue idly and daintily; and with pride, ryot, exceſſe, and diſhoneſty do quickly waſte that, which hath bin long in gathering together. Now, when there is alway taking from the heape, and nothing laide thereto, it waſteth away in proceſſe of time, how great ſoeuer it hath beene. Then followeth pouertie: yea, an intollerable, and vnpatient pouertie. For they that now lauiſh and ſpend prodigally altogether, haue had no neceſſitie hitherto, but flowed in all wealth: therfore after ſuch a ſunne-ſhine there commeth euer an extreame heate, and thenceforth beginne they to warme themſelues at the bare leaues: and to ſpare, when all is ſpent.

Such then as in their choiſe looke to the multitude of goods, and regard not how they were gotten, and whence they came, haue cuſtomably ſuch ſmoky hats ſet vpon their heads, that all the water in the riuer cannot waſh away the corruption thereof. For goods without God, honeſtie, and good conſcience, are deadly poiſon, and the bodily diuell himſelfe. Yea, goods and riches in the hand of an vndiſcreete and ignorant man are as a ſharpe knife in the hand of a child, that doth no good therewith, but wound and hurt himſelfe. Wherfore euery man

and euerie woman in their election ought to haue more respect to vertue, godlinesse, discretion and knowledge, then to riches. Moreouer, an hand that is occupied, and winneth and getteth his liuing godly, christianly, and honestly, doth farre excell any riches that are won. For although the world esteem thē happy, which liue in wealth and ease, & idlenes: yet the holy Ghost approueth & alloweth thē best, that liue of the meane profite of their labours. Psal. 128. 1. 2.

Seeke no match in marriage aboue thy degree.

And this also, is a verie necessarie point to be obserued, that the man chuse such a woman, and the woman such a man, as that there be equalitie betwixt them both, in blood & estate. For by how much the greater and straighter the coniunction is of the husband & the wife, so much the more ought euerie one to prouide, to be indifferently matched: and truely this equalitie of marriage, is in two speciall things to be considered: to wit, estate and age. For as two horses, or two oxen of vnequall stature, cannot be coupled vnder one selfe same yoake: so a noble woman matching with a man of base estate; or contrarily, a Gentleman with a begger, cannot bee conforted and well matched vnder the bands of wedlocke. But yet when it happeneth, that a man marrieth a woman of so high a birth, he ought (not forgetting that he is her husband) more to honour and esteeme of her, then of his equall, or of one of meaner parentage

Equalitie in matriage to be respected.

rentage: and not onely to account her his companion in loue, and in his life, but (in diuers actions of publike apparance) to hold her his ſuperiour. Which honour is not yet accompanied with reuerence, as is that which, for manners ſake, wee are wont to do to others. And ſhee ought to conſider, that no diſtinction or difference of birth and nobilitie can be ſo great, but that the league, which both Gods ordinance and nature hath ordained betwixt men & women, farre exceedeth it: for by nature woman was made mans ſubiect. But if a man ſhall take to wife an inferiour or meane womã, he alſo ought to weigh, that Matrimonie maketh equall many differences: and further, that he hath not taken her for a ſlaue or ſeruaunt, but for a fellow and companion of his life. And ſeeing that election or choiſe, is nothing elſe, but to take a thing meete and conuenient to the end it is prepared for: therefore euery one that muſt chuſe ought to regard the end, & to know what thing is conuenient for it. So that it is needefull that hee be wiſe and diſcreet, or elſe hee cannot diſpoſe it, nor perceiue what thing is conuenient for it. Therefore, if a man would aduiſedly conſider that hee is to liue with his wife continually, and ſhee with him, hee would then be very circumſpect in the choiſe of her, which choiſe maketh either very much for his felicitie and comforte, or elſe for his great miſerie and

Of the choiſe of a wife.

comfort. For by how much the more a thing is vnited and knit vnto man, ſo much the more it may eyther helpe him, if it be good, or hinder him, if it be euill. Thoſe dammages and hurts which are inwardly in the body, are worſe then thoſe which are without the bodie, and thoſe of the ſoule, then thoſe of the bodie: and likewiſe men do iudge of thoſe thinges which are called good.

But peraduenture it may ſeeme vnto ſome, that theſe things are not vniuerſally true. For vnto ſome the loſſe of their goodes is more then the loſſe of their health. But this thing doth not ariſe or happen of the goods or money it ſelfe, but becauſe ſome man doth perſwade himſelfe, that to looſe his goodes is a thing intollerable. And yet for all that, goods are not of more eſtimation, then is life or health: but it is a mans affection that doth rule in this thing. And therefore it ſeemeth leſſe to ſome, to be driuen out of a kingdome, then to other ſome to looſe a ſmall portion of their poſſeſſions. Some will reuenge a word moſt cruelly: and ſome other, well beaten and buffeted, will not reuenge it at all. All theſe thinges do proceede and come of the ſoule, which is moſt inwardly ioyned and knit vnto a man, and hath more power in him then the bodie.

If it be then of ſo great importance, what maner of friend thou haue, to liue commodiouſly

or

or incommodiouſly withall, which ſhall none otherwiſe dwell or be in the ſelfe ſame chamber, bedde or houſe with thee, but that thou mayeſt ſhake him off at thy pleaſure: how much more oughteſt thou to take heede, when thou chuſeſt thee a wife, which muſt be continually conuerſant with thee, at thy table, in thy chamber, in bedde, in thy ſecrets, and finally, in thy heart and breaſt? If thou go from home, thou doeſt commit thy houſe, thy familie, thy goods, and thy children (of all other thinges the moſt pleaſant) vnto her: ſhee is the laſt that leaueth thee at thy departing, and the firſt that receiueth thee at thy returning: thou departeſt from her with ſweete embracements and kiſſes, and with ſweete kiſſes and embracements ſhee receiueth thee at thy returne home: vnto her thou diſcloſeſt thy ioy and heauineſſe. So that it is an heauenly life to be conuerſant, and in company with thoſe that a man delighteth in and loueth. But it is a calamitie infernall, to be bound and forced to ſee thoſe thinges that a man doth greatly hate and abhorre, or to be in company with thoſe that a man would not be withall, and yet cannot be ſeparated nor depart from them. Hereof commeth, as we do ſee in ſome marriages, ſo great ruines, ſo wicked and vile deedes, as maimes, and murders committed by ſuch deſperate perſons, as are loth to keepe, and yet cannot lawfully refuſe, nor

leaue them. Therefore young folkes ought not to be too rash and hastie in their choise, but to haue the good aduise and direction of their parents and trustie friendes in this behalfe, who haue better iudgement, and are more free from the motions of all affections, then they are. And they must take heede, least following the light and corrupt iudgement of their owne affections and mindes, they chaunge not a short delectation and pleasure into a continuall sorrow and repentance. For we learne by great and continuall vse and experience of things, that the secret contractes made betweene those that be yong, do seldome prosper, whereas contrariwise, those mariages that are made and stablished by the aduise of wise and religious parents do prosper well.

A good wife is aboue all things to be praued of God by prayer.

But specially and before all thinges, such as purpose to marrie, must faithfully with feruentnesse, and stedfast beleefe, (without ceasing) make their intercession and prayer vnto God, to whom all heartes are open and knowne, that hee would not suffer them to goe amisse, but (as a tender father) helpe and direct them to make a right choyse, so as they may liue honestly and prosperously, as good Christians ought, to his glory, and their owne comfort. For this purpose, there is a notable example of *Eleazar*, *Abrahams* seruant, who being sent to get, and make choise of a wife for *Isaac* his masters

sonne,

ſonne, beginneth his matter with prayer: Gene. 24 12. &c. So did *Iſaac* alſo, as appeareth in the ſame Chapter, verſe 63. When any haue determined with themſelues to marrie, and haue vſed all diligence thereto required, they muſt deſire of God, by humble and earneſt prayer, good and proſperous ſucceſſe: in whoſe hand and power as it is to giue it, ſo doubtleſſe he will effect it; if they, aboue all other thinges, ſhall haue an vndoubted hope and confidence in him. For if they, after that they haue ſetled themſelues, and haue ſatisfied their appetites, ſhall then reſort vnto God by prayer, deſiring him that they may obtaine the thing that they moſt deſire: it appeareth that they would make him the Miniſter of their voluptuous deſires and pleaſures; and ſo doing, their vowes and prayers become moſt manifeſt blaſphemie. And therefore a man ſhould not come vnto marriage, as vnto a prophane thing, with a looſe and vnprepared heart, but with a quiet and well purged minde, as to a thing moſt ſacred and holy. For Matrimonie doth not conſiſt onely in the coniunction of the bodie, neyther yet in dauncing, nor banquetting, proceeding and brought vnto vs, with many other things, from the Gentiles: and it ſhould rather beſeeme Chriſtians, moſt ſtudiouſly to pray vnto God, that ſo weightie a thing as Matrimonie is, might haue good and proſperous ſucceſſe.

For

Heb.13.4. For Matrimony is a thing ſanctified of God, the which willeth the matrimoniall imbracements to be chaſt, the bed to be vndefiled, and their progeny vnſpotted: and it is after the minde of S. *Paul*, a ſigne of the great myſterie, where-
Ephes.5.25. 26,27. with Chriſt doth indiſſolubly vnite himſelfe vnto his Church. Therefore thou oughteſt, ſo much as ſhall lie in thee, to lift vp thy minde, and to remember how great and worthy an image thou doeſt repreſent, and that thy wife ſhall be vnto thee as the Church, and thou vnto her as Chriſt: therefore thou ſhouldeſt ſhew thy ſelfe vnto her, as Chriſt ſhewed himſelfe vnto his Church. The loue of Chriſt vnto his Church is incredible, and thy loue alſo to thy wife ought to be moſt effectuall. Societie, & to liue together, is the moſt ſureſt and ſtrongeſt knot, to knit and ioyne amitie and loue among men, and beaſtes themſelues. There can be no greater ſocietie or company, then is betweene a man and his wife: whoſe houſe, whoſe goods, whoſe chamber, &c. is common, their children are common, & they themſelues partakers of al good & euil ſucceſſe of proſperitie and aduerſitie: the which ſocietie and fellowſhip, were ſufficient to ſtirre and prouoke him that loueth not his wife, to loue & beneuolence. And what company or loue ſhall a man looke to haue of him that loueth not his wife? There are, that in loue and amitie looke for gaine, as the vile Epicures do, vnworthy to

be

be beloued, men which loue themſelues, and not their friends. And if we haue regard vnto commoditie and profite, there is nothing that giueth ſo much as doth a good wife, no not horſes, oxen, ſeruants or farmes: for a mans wife is the fellow and comforter of all cares and thoughts, and doth more faithfull and true ſeruice vnto him, then either maid-ſeruant or man-ſeruant, which do ſerue men for feare, or elſe for wages: but thy wife will be led onely by loue, and therefore ſhe doth euery thing better then al other. And this doth God declare, ſaying: *Let vs make Adam a helper like vnto himſelfe:* By the *Helper*, is ſignified the vtilitie and profit of the ſeruice; and by the ſimilitude and likeneſſe, is ſignified loue. For a ſeruant and he that is hired, are farre vnlike the maſter, and are taken well nigh for no men. A ſeruant, in the ſtead and place of an horſe, or of an oxe, which muſt be beaten and enforced to their woorke, doth ſerue his maſter. A hired ſeruant, is in the place of an hired horſe, for when the hire is paid, the ſocietie and fellowſhip diſſolueth. The childe is part of the father, and through a naturall pitie, they loue each other: but yet the wife is more annexed and ioyned to her husband. The father doth labour and taketh payne for his children, but the children ſeldome labour or take paynes for their fathers, and oftentimes are ſent to inhabite and dwell in other

mens

mens houſes, whereby in a maner it appeareth, that their ſtreight and faſt ſocietie doth diſſolue and breake. But the wife cleane contrary, doth continually take paynes for her husband, who may neither (as long as ſhee liueth) chaunge houſe nor bedde. If commoditie and profite be looked for, no commoditie excelleth this: if thou ſhalt loue thy wife, thou ſhalt liue moſt pleaſantly; if not, thy life will be moſt miſerable and wretched. For there is nothing ſo ſharpe nor ſo bitter, as to hate the thing that doth fauour and loue thee, nor any thing more happie, then to loue him that loueth thee. Therefore loue, that thou mayeſt be loued.

Now we will in few words ſhew the occaſions of Wedlocke, why and wherefore it was ordayned, and for what purpoſe it ſhould be contracted; that euery man and woman may the better vnderſtand to what thing they conſent, when eyther of them graunteth to marie the other.

Doubtleſſe it can not otherwiſe be, but that mariage, which was ordained of ſuch an excellent author, as of God himſelfe, and in ſuch a worthy place, as Paradiſe, and of ſuch an ancient time, as in the ſtate of *Adams* and *Eues* innocencie, and after ſuch a notable order, muſt likewiſe haue ſpeciall cauſes, for the ordinance of it. Therefore the holy Scripture doth declare chiefely three cauſes thereof.

The

The firſt is, the procreation, begetting, and bringing vp of children: Gen. 1. 27. 28 & 9. 1. For in the children do the parents liue, (after a ſort) euen after death. Three cauſes of mariage.

And, if they be well and vertuouſly brought vp, God is greatly honoured by them, the commonwealth is aduanced: yea, their parents and all other fare the better for them. For they are their parents comfort next vnto God: their ioy, ſtaffe, and vpholding of their age: and therefore Parents ought to begin betimes, to plant vertue in their childrens breaſts: for late ſowing bringeth ſometimes a late, but neuer an apt harueſt: young branches will bow as a man will haue them: but old trees will ſooner break then bow, &c. But more of this ſhall be ſaide after, in the dutie of parents.

Although marriage be a holy and ſanctified ordinance, yet none may vſe the benefite of it, without ſome acknowledgement of originall ſinne, in that adulterie and whoredome are wrought by this meanes: albeit this is not imputed to the children of God, who vſe this meanes with as much chaſtitie as may be, and ſo long as the husband and wife do keep themſelues together in the feare of God, and in all modeſtie and ſobrietie. Pſal. 51. 5.

If then in marriage it ſelfe, there be ſuch miſchiefes, what helliſh miſchiefe is there in thoſe luſtes, which are not ſanctified, without theſe

conſide-

considerations? So that mariage is not a mad and dissolute estate, neither are husbandes to turne their wiues into whores, or wiues their husbands into whoremasters, by immoderate, intemperate, or excessiue lust.

Many thinke they cannot sinne in this behalfe, if they passe not their owne wiues: but they may make their mariage polluted and defiled, if they vse it without prayer and soberneſse: &c. 1. Thess. 4. 4. 5.

Therefore the husband is to forbeare the company of his wife, when it is with her, as it is common to women, &c. Ezechiel, 18. 6. Leuiticus 18. 19. 24. 27. 29. and 29. 18. This was one of the sinnes, for which the Lord rooted out the Cananites out of their land.

The 2. cause.

The second occasion why mariage was ordained, was, that the wife might bee a lawfull remedie to auoid whoredome, fornication, and all filthie vncleane lusts. 1. Cor. 7. 2. 3. &c. Touching this point, I will say no more: for it is handled at large by others alreadie, and I haue elsewhere sufficiently discoursed of it.

Wedlocke lawfull for such as haue not the gift of chastitie.

The 3. cause.

The third and last cause was, for mans commoditie, to the end to auoid the inconuenience of solitarinesse, that the one may helpe & comfort the other, in sickneſse, in affliction, and in all household cares, and troubles, as education of children, and keeping the familie in order. For this cause, olde men and olde women

may

may lawfully marrie. So that a wife is called by God himſelfe, an *Helper*, and not an impediment, or a neceſſarie euill, as ſome vnaduiſedly doe ſay, and as other ſome ſay: It is better to burie a wife, then to marrie one: againe, if wee could be without women, wee ſhould bee without great troubles. Rom.7.23. 1.Cor.7.8.9. 39. 1.Tim.5.14.

Theſe and ſuch like ſayings, tending to the diſpraiſe of women, ſome malicionſly and vndiſcreetly doe vomit out, contrarie to the mind of the holy Ghoſt, who ſaith, that ſhe was ordained as a *Helper*, and not a hinderer. And if they bee otherwiſe, it is for the moſt parte, through the fault, and want of diſcretion, and lacke of good gouernment in the husband. For maried folkes, for two eyes, haue foure: and for two hands as many moe: which being ioyned togither, they may the more eaſilie diſpatch their handy buſines, & houſhold affaires. This is often found moſt true: that ſuch as are conténers of imariage, are moſt offenders againſt mariage, and liue moſt vnchaſtly.

For like as a man hauing one hand or one foote, if by any meanes hee get himſelfe an other, may thereby the more eaſily lay holde on what he liſteth, or goe whither he will: euen ſo, hee that hath maried a wife, ſhall more eaſily enioy the healthfull pleaſures, and profitable cõmodities of this preſent life. For in trouble, the one is a comfort to the other: in aduerſity, the one a refreſhing vnto the other: yea, and in all their life, the one is a helpe and ſuccour to the other.

Moſt

Most true it is, that women are as men are, reasonable creatures, and haue flexible wits, both to good and euill, the which with vse, discretion, and good counsell, may be altered and turned. And although there be some euill and lewde women, yet that doth no more proue the malice of their nature, then of men. And therefore the more ridiculous and foolish are they, that haue inueighed against the whole sexe for a few euill: and haue not with like fury, vituperated & dispraised all mankind, because part of them are theeues, murtherers, and such like wicked liuers.

But the marriage and companie of the husband and wife, is made amiable, sweete, and comfortable, by these fiue meanes: by godlinesse, vertue, mutuall forbearing, mutuall loue, and by dutifulnesse performed busily and godlily on both sides.

1. Godlinesse of right, holdeth the chiefe place. For there is no stable and stedfast friendship, vnlesse it haue his beginning from God: and therefore must godlinesse needes shine before the rest. For when couples haue determined to obey God, all things afterward become more easie.

2. Vertue and honest conditions, breede mutuall delight between man and wife. For when vertue is exercised, it maketh conuersation of liuing more amiable.

3. Mutuall

3 Mutuall forbearing, whereby we take in good worth one anothers conditions & faults, is very needfull. For in this weakeneſſe of nature there happen many ſcapes, which will breede ſtrife, if they be not couered by mutuall forbearing.

4 Mutuall loue, hauing his beginning of godlineſſe and true vertue, maketh the husband and wife not to be too ſharpe ſighted in ſpying into one anothers faults: but that many things either they marke not, or if they marke them, they couer them with loue. For *loue coūereth the multitude of ſinnes.* 1 Pet. 4. 8. Prou. 10. 12.

5 Dutie performed godlily, carefully, and cheerfully on both ſides maketh the mariage-yoke light and ſweet. For when man and wife marke one another, and finde like heedfulneſſe and buxomnes in their dutie; both their companie is made more pleaſant, and they are the more ſtirred vp on both ſides to render dutifulnes, that the one may requite the other alike. Where theſe fiue duties bee not, the companie of their life is both lothſome and bitter, or rather more ſharpe then death. Therefore the godly couples muſt doe their endeuour, that theſe vertues may be ſeen in their life continually for euer.

Now wee will (through God his aſſiſtance) ſay ſomething concerning the three ſeuerall

points contained in this duty, and mentioned in the beginning hereof, and so end this dutie.

1. The first whereof is, That the husband must liue with his wife according to knowledge. This point of doctrine is most plainly proued by the Apostle *Peter*, where he saith: *Ye husbands dwell with your wiues, as mē of knowledge giuing honour vnto the woman, as vnto the weaker vessell, euen as they which are heires together of the grace of life, that your prayers be not interrupted.* Whereby hee teacheth the husband his dutie, to wit, that the more vnderstanding and wisedome God hath indued him with, the more wisely and circumspectly hee ought to behaue himselfe in the bearing those discommodities, which, through his wiues weakenes, oftentimes cause some iarre and dislike one to the other. Neuertheless, though she be by nature weaker then he, yet she is an excellent instrument for him, made to farre more excellent vses: whereupon it followeth, that she is not therefore to bee neglected because she is weake, but on the contrarie part, shee ought to be so much the more cared for. Like as a vessell the weaker it is, the more it is to bee fauoured and spared, if we will haue it to continue: euen so a wife, because of her infirmities, is so much the more to be borne withall of her husband. 1. Pet. 3.7. And for so much as the husband and wife are equall, in that which is

1. Pet. 3.7.

By honour is meant, that the husband ought to sustaine and relieue the wants of his wife, to support, vphold, & beare with her infirmities, as the weaker vessell.

the

the chiefeſt, that is to ſay, in that gracious and free benefit, whereby they haue euerlaſting life giuen them, though otherwiſe I confeſſe vnequall, as touching the gouernance and conuerſation at home; the wife is not to bee deſpiſed, although ſhe be weake. And beſides, all braulings and chidings muſt be eſchued and caſt away, becauſe they hinder prairs, and the whole ſeruice of God, whereunto both the husband and the wife are equally called.

Beſides the praiers had with their family, they muſt pray priuatly. Gen. 25. 21. 1. Cor. 7. 3 4. 5.

Alſo for the more confirmation of this point, the Apoſtle *Paul* likewiſe ſaith: *Let the husband giue vnto the wife due beneuolence, and likewiſe alſo the wife vnto the husband: The wife hath not power of her owne bodie, but the husband: and likewiſe alſo the husband hath not the power of his owne bodie, but the wife. Defraud not one another, except it bee with conſent for a time, that yee may giue your ſelues to faſting and prayer, and againe come together, that Sathan tempt you not for your incontinencie.* Which is, as if the Apoſtle ſhould ſay; the parties married muſt, with ſingular affection, entirely loue one the other, for that they are each in others power, as touching the bodie: ſo that they may not defraud one another, except the one abſtaine from the other by mutuall conſent, that they may the better giue themſelues to prayer, wherein notwithſtanding, they muſt conſider

what is expedient, leaſt by this long breaking off, as it were, from matiage, they be ſtirred vp to incontinencie.

The ſecond point, is, that the husband ſhould not bee bitter, fierce, or cruell vnto his wife: which point is prooued by the ſaid Apoſtle, ſaying: *Husbands loue your wiues, and bee not bitter vnto them.* Firſt and aboue all things, the husband muſt bee circumſpect to keepe the band of loue, and beware that there neuer ſpring vp the roote of bitternes betwixt him and his wife. If at any time there happen to ariſe any cauſe of vnkindnes betwixt them, (as it is vnpoſſible alwaies to bee free from it) then he muſt be carefull to weede vp the ſame with all lenitie, gentlenes and patience, and neuer ſuffer himſelfe nor his wife to ſleepe in diſpleaſure. Epheſ. 4. 26. And if ſhe ſhall haue occaſion to ſpeake ſharply, and ſometimes to reproue, he muſt beware that he doe not the ſame in the preſence of other: but let him keepe his words vntill a conuenient time, (which is the point of a wiſe man) and then vtter them in the ſpirit of meekeneſſe, and in the ſpirit of perfect loue: and he muſt not let ſometimes to couer faults, and winke at them, if they be not too great and intollerable. Whatſoeuer loſſe or miſchance ſhall happen vnto him, let him take it patiently, and beare it cheerfully: yea, though the ſame ſhould come partly through his wiues negli-

Coloſſ. 3. 19. Anger in a husband is a vice.

The roote of bitterneſſe to be weeded out with the ſpade of patience.

How & when the husband ought to reproue.

Faultes ſometimes muſt be couered with loue.

negligence, yet let it rather be a louing warning to take better heed in time to come, then a cauſe of ſorrow for that which is paſt, and can not be holpen.

Euery wiſe man by his owne experience knoweth, that he is in this life ſubiect to many inconueniences, and that of nature he is prone to diſpleaſure, and readie to take vnkindneſſe for euery trifle, & ſpecially with his beſt friends; yea ſooneſt with his louing wife, who is lotheſt to diſpleaſe him. Let him therefore beware of this cankered corruption, and conſider that hee ought moſt of all, in loue to beare with his wife, according to Chriſts example towardes his Church, who gaue himſelfe for it, *that hee might ſanctifie it, & cleanſe it by the waſhing of water through the word: That he might make it vnto himſelfe a glorious Church, not hauing ſpot or wrinckle, or any ſuch thing: but that it ſhould be holy & without blame: So ought men to loue their wiues as their owne bodies: hee that laueth his wife, loueth himſelfe. For no man yet euer hated his owne fleſh, but nouriſheth and cheriſheth it, euen as the Lord doth the Church.* As if the Apoſtle had ſaid: The husbands dutie is, to loue their wiues as themſelues, of which loue, the loue of Chriſt toward his Church is a liuely paterne. And becauſe many husbandes pretend the infirmities of their wiues, to excuſe their owne hardneſſe and crueltie, the Apoſtle willeth

Not to take vnkindneſſe for euery trifle.

Epheſ. 5. 25. 26. 27. 28. 29.

The husband is to the wife in Gods ſtead.

willeth them, to marke what maner of Church it was, when Christ ioyned it to himselfe, and how he doth not onely not lothe all her filth and vncleanneſſe, but ceaſeth not to wipe the ſame away with his cleanneſſe, vntill he haue wholly purged it, and made it holy. And ſeeing that euery man loueth himſelfe, euen of nature: therefore (ſaith the Apoſtle) the husband ſhall ſinne againſt nature, if hee loue not his wife: which hee prooueth, firſt by the myſticall knitting of Christ and the Church together, and then by the ordinance of GOD, who ſaith, that the husband and wife are one: that is, not to be deuided.

Husbands may not be rigorous towards their wiues, eſpecily when they be new married. Prou. 20 3.

The husband is alwayes to remember, that hee be not fierce, rigorous, haſtie, nor diſordered with his wife: for then there will neuer be vnitie & concord betwixt them. If the wife do not learne to keepe ſilence, and the husband to haue patience, it ſhall rather be the dwelling of fooles, then the houſe of friendes. For where the husband wanteth wiſedome to gouerne, and the wife patience to ſuffer, they ſhall be forced (it is to be feared) in continuance of time, to part houſe, or elſe euery day to be iarring and brawling.

The Wife is not to be vſed or intreated as a Handmaide

Euery married man ought alſo to remember this, that either his wife is wiſe and religious, or elſe ſhe is fooliſh and irreligious. If he be matched with a wife that is ſottiſh, fooliſh, and ignorant

norant of God and his word, it will little auaile or profit him to reprehend or chide her: and if he be married to one that is wiſe and religious, and knoweth her dutie out of Gods word, then one ſharpe and diſcreet word is ſufficient: becauſe if a woman bee not corrected, by that which is wiſely and diſcreetly ſaid, ſhe will neuer amend by that which is threatned. When the wife ſhall be inflamed with ire, wrath, malice, or enuie, the husband ought to ſuffer her, and after the heat is ſomewhat cooled, and the flame quenched, then mildly to admoniſh her: for if ſhe once begin to loſe her ſhame faſt ne ſit in the preſence of her husband, then it is likely that there will often follow braulings and quarrels betwixt them. And as the husband ought at all times to ſhun braulings and quatellings with his wife, ſo much more he ought to auoid the ſame, when they ſhall be newly married. For if at the beginning ſhe ſhall haue cauſe to abhorre and hate him, then late or never will ſhe returne to loue him faithfully. Therefore at the beginning of their marriage, the wife and diſcreet husband ought to vſe all good meanes to winne the good liking of his wife towards him: for if then their loue be fixed & truly ſetled one towardes the other, although afterwardes they come to ſome houſhold words and grudgings, yet it proceedeth but of ſome new vnkindnes, & not of old rooted hatred, & therefore

or ſeruant, but as a fellow.

Pro. 8. 7. & 14. 9, & 15. 5. & 18 2. & 27. 22.

Pro. 9. 1, 9. & 19. 25.

Gen. 16. 6.

The falling out of louers, is the renewing of loue.

the sooner remedied. For loue and hatred be mortall enemies, and the first of them that taketh place in the heart, there it remayneth a dweller, for the most part all the dayes of life: in such wise, that the first loue may depart from the person, but yet it will neuer be forgotten at the heart. But if the wife from the beginning of mariage, do take the heart to lothe and abhorre her husband, then a miserable life will follow to the both. For although the husband shall haue power to force his wife, to feare and obay him, yet hee shall neuer haue strength to force her to loue him.

Some husbandes do boast themselues to be serued, feared, and obayed in their houses, because the wife that abhorreth, doth feare and serue her husband: but shee that indeed liketh, doth loue him and cherish him. As the wife ought with great care to endeuour and by all good meanes to labour to be in fauour and grace with her husband: so likewise the husband ought to feare to be in disgrace and disliking with his wife: for if shee do once determine to fixe and settle her eyes and liking vpon another, then many inconueniences will ensue and follow.

The husband ought not to be satisfied in that he hath robd his wife of her Virginitie, but in that he hath possession and vse of her will: for it sufficeth not that they be married, but that

they

they be well married, and liue chriſtianly together, & be very wel contented. And therfore the husband that is not beloued of his wife, holdeth his goods in danger, his houſe in ſuſpition, his credit in ballance, and alſo ſometime his life in perill; becauſe it is eaſie to beleeue that ſhee deſireth not long life vnto her husband, with whom ſhee paſſeth a time ſo tedious and irkeſome. And if any vnkindneſſe or diſpleaſure ſhould happen to be at any time betwixt the husband and his wife, yet neither of them ought to impart, or to make it knowne vnto any one of their neighbours: for if they be ſuch as wiſh them euill, they will reioyce at it; and if they be ſuch as wiſh them well, then they miniſter matter whereof to talke.

That husband that is matched and doth encounter with a wife that is a dizzard, a foole, a babler, light of behauiour, a glutton, a chider, ſlouthfull, a gadder abroad, vntractable, iealous, or diſſolute, &c. it were better for him to be a ſlaue to ſome honeſt man, then a husband to ſuch a wife.

That man is miſerable that is married vnto a fooliſh woman.

The beſt rule that a man may hold and practiſe with his wife to guard and gouerne her, is to admoniſh her often, and to giue her good inſtructions, to reprehend her ſeldome, neuer to lay violent hands on her; but if ſhe be good and dutifull, to fauour her, to the end ſhe may continue ſo: and if ſhee be ſhrewiſh and wayward,

ward, mildly to suffer her, to the end that shee waxe not worse. But some husbands be of so sowre a nature, and so vnpleasant in their behauiour, that they can hardly be loued, no not of their wiues; their countenance is so lowring, their compahy so curriſh, that they seeme angrie euen when they be best pleased: they cannot speake faire, scarce will they laugh when their wiues laugh vpon them: a man would say, they were borne in an angrie houre.

Husbands must prouide things necessarie for the house.

This is also a dutie not to bee forgotten, namely, that husbands be diligent and carefull to make prouision for their houses, to clothe their wiues decently, to bring vp their children vertuously, and to pay their seruants duely: because that in voluntary matters men may be negligent, bu the necessities of their house do neither suffer negligence nor forgetfulnes. The dutie of the husband is to get goods: and of the wife to gather them together, and saue them. The dutie of the husband is, to trauell abroad to seeke liuing: and the wiues dutie is to keepe the house. The dutie of the husband is to get money and prouision: and of the wiues, not vainly to spend it. The dutie of the husband is, to deale with many men: & of the wiues, to talke with few. The dutie of the husband is, to be entermedling: and of the wife, to be solitarie and withdrawne. The dutie of the man is, to be skilfull in talke: and of the wife, to boast of silence.

A mans house will continue by prouision before hand, and by order in his expences. Rom. 12. 17. 1. Tim. 5. 8. But where disorder is in a house, it cannot endure.

lence. The dutie of the husband is, to be a giuer: and of the wife, to be a ſauer. The dutie of the man is, to apparell himſelfe as he may: and of the woman, as it becommeth her. The dutie of the husband is, to be lord of all: and of the wife, to giue account of all. The dutie of the husband is, to diſpatch all thinges without doore: and of the wife, to ouerſee and giue order for all thinges within the houſe. Now, where the husband and wife performeth theſe duties in their houſe, we may call it a Colledge of quietnes: the houſe wherein theſe are neglected, we may terme it a hell.

Spare in time, and ſpend in time, for ſparing is a rich purſe.

It is to be noted, and noted againe, that as the prouiſion of houſehold dependeth onely on the husband: euen ſo the honour of all dependeth onely of the woman: in ſuch ſort, that there is no honour within the houſe, longer then a mans wife is honourable. And therefore the Apoſtle calleth the woman, *The glorie of the man.* But here it muſt bee noted and remembred, that wee do not intitle honourable to ſuch, as be onely beautifull, comely of face, of gentilitie, of comely perſonage, and a good huſwife: but onely, to her that is vertuous, honeſt of life, temperate, and aduiſed in her ſpeech.

The honour of the Husband, dependeth of the Wife. 1.Cor.11.7.

3. The laſt point is, that the husband loue, cheriſh, and nouriſh his wife, euen as his owne body, and as Chriſt loued his Church, and gaue himſelfe

The third point.

himselfe for it, to sanctifie it. And this point is plainly proued by the Apostle *Paul*, as is sufficiently declared in the second point.

There are few husbands or wiues, that know in truth how they should loue one the other. If a man loue his wife onely for these respects, because she is rich, beautifull, noble, or because she contenteth and pleaseth him, after the sensuall appetite of the flesh, and for such like causes; that is no true loue before God: for such loue may be among harlots and whores, yea among bruite beastes. But a christian husband must loue his wife, chiefly because she is his sister in the profession of the sound & christian religion, and so an inheritour with him of the kingdome of heauen. And hee must also loue her for her vertues; as for her shamefastnesse, modestie, chastitie, diligence, patience, faithfulnesse, temperance, secrecie, obedience, and such like christian qualities and graces of God: yea, although she be but hard fauoured, and of poore parentage.

Cant. 4. 9. 10.
1. Cor 9. 5.
1. Pet. 3. 7.

But as we would that the man when hee loueth, should remẽber his maiestie, so we would that when hee ruleth, he neither forget to loue, nor to temper his loue with maiestie. And when he doth thinke himselfe to be the head and the soule, and the woman (as it were) the flesh and the body, he ought in like maner to remember, that shee is his fellow and companion of his goods

goods and labours, and that their children bee common betweene them, bone of the bones, and fleſh of the fleſh of man. And thus there ſhal be in wedlocke a certaine ſweet and pleaſant conuerſation, without the which it is no mariage, but a priſon, a hatred, and a perpetuall torment of the mind. So that the husband muſt let his wife perceiue and know, that for the good opinion that he hath of her, he doth loue her ſimply, and faithfully, and not for any vtilitie or pleaſure. For who ſo doth not perceiue, that he is beloued for his owne ſake, will not lightly doe the ſame to another: for the thing that is loued, loueth againe.

If mony or nobilitie could perceiue and vnderſtand that they were beloued, they would, if they had any feeling at all of loue, requite it with loue: but when the ſoule is loued, in as much as it may loue, it giueth loue for loue, and loueth againe. The breaker of horſes, that doth vſe to ride and to pace them, doth handle the rough and ſturdie colt with all craft, rigour, and fiercenes that may be: but with the colt that is more tractable, he taketh not ſo great paine. A ſharpe and ſhrewd wife muſt bee pleaſed and mitigated with loue, and ruled with maieſtie: and the more gently thou doeſt vſe and ſhew thy ſelfe vnto her that is meeke and honeſt, the more benigne and meeke thou ſhalt finde her. But ſhe that is noble, and of a ſtout minde and

ſtomacke,

stomacke, the lesse thou doest looke to be honoured, the more she will obey and honour thee. But yet the wise husband shall neuer set himselfe so farre in loue, that he forget that hee is a man, the ruler and gouernour of the house, and of his wife, and that he is set (as it were) in a Station to watch, and diligently to take heed what is done in his house and to see who goeth out and in. And although the husband by Gods ordinance, bee the head ouer his wife, yet hee may not abuse or despise her, but most louingly defend and keepe her from all iniuries, and all euils, as his owne bodie. For like as the head seeth and heareth for the whole bodie, ruleth and guideth the bodie, and giueth it strength of life: or as Christ doth defend, teach and preserue his Church, and is the Sauiour, comfort, eye, heart, wisedome, and guide thereof: euen so must the husband bee head vnto his wife in like manner, to shew her like kindnes, and after the same fashion to guide her, and rule her with discretion, for her good and preseruation, and not with force & wilfulnesse to intreat her, but to be her defender, instructor, teacher, and comfort. So that when the husband hath obtained, that his wife doth truly and hartily loue him, there shall then need neither precepts, nor lawes: for loue shall teach her moe things, and more effectually, then all the precepts of all the Philosophers. Hee ought therefore to indeuour,

1. Cor. 11. 3. Ephes. 5. 23.

uour, and more force himſelf, that his wife may loue him then that ſhe may feare him. When his wife ſhall offend or diſpleaſe him, hee may not hate her, or quarell with her, but patiently and mildly admoniſh her: *For no man euer hated* (ſaith the Apoſtle) *his owne bodie, but cheriſheth it, and maketh much of it.* So then he that loueth his wife, loueth himſelfe: for thereby hee enioyeth peace and comfort, and helpe to himſelfe in all his affaires: therefore in the ſame verſe, *Paul* counſelleth husbands to loue their wiues, as their bodies. And after in the 33 verſe, as though it were too little to loue them as their bodies, hee ſaith: *Let euerie one loue his wife as himſelfe:* that is, as his bodie and ſoule too. For if God commanded men to loue their neighbours as themſelues, much more are they bound to loue their wiues as themſelues, which are their next neighbours. As *Elkanah* did not loue his wife leſſe for her barrenneſſe, but ſaid: *Am not I better vnto thee then tenne ſonnes?* as though he fauoured her more, for that which ſhe thought herſelfe deſpiſed: So a good husband will not take occaſion to loue his wife leſſe for her infirmities, but comfort her more for them, as this man did, that ſhee may beare with his infirmities too. And ſo the one helping to beare the others burthen, they ſhall the better fulfill the law of Chriſt. For as in a citie, there is nothing more vnequall, then that

Ephes.5.28.29

Leuit.19.18.

Leuit.19.18.

1.Sam.1.8.

Gal.6.2.

euery

euerie man ſhould bee like equall: ſo it is not conuenient, that in one houſe euery man ſhould be like and equall together. There is no equalitie in that citie, where the priuate man is equal with the Magiſtrate, the people with the Senate, or the ſeruant with the maſter, but rather a confuſion of all offices and authoritie.

The husband and the wife are Lords of the houſe: for vnto them the Lord ſaid, *Be ye Lords ouer the fiſh of the ſea, and ouer the fowle of the heauen, and ouer euerie beaſt that moueth vpon the earth.* Gen.1.28. And the ſelfe ſame Creator ſaid, *that the woman ſhould bee a helpe vnto the man.* Gen.2.18. Therefore the husband without any exception, is maſter ouer all the houſe, and hath, as touching his family, more authoritie then a king in his kingdome. The wife is ruler ouer all other things, but yet vnder her husband. There are certaine things in the houſe, that onely doe appertaine to the authoritie of the husband, wherwith it were a reproach for the wife, without the conſent of her husband, to meddle: as to receiue ſtrangers, or to marrie her daughter. But there are other things, in the which the husband giueth ouer his right vnto his wife: as to rule and gouerne her maidens: to ſee to thoſe things that belong vnto the kitchin, and to huſwiferie, and to their houſehold ſtuffe. Other meane things, as to buy and ſell certaine neceſſarie things, may be ordered after the wit, wiſedome,

dome, and fidelity of the woman. It cannot well be rehearſed, how many vtilities and profites, the mutual concord and loue of man and wife, doth bring to great things, both at home and abroad, nor how many loſſes and incommodities, doo grow of the diſſention and diſcorde betweene them. For the houſehold, when their maſter and their miſtreſſe, or dame, are at debate, can no otherwiſe bee in quiet, and at reſt, then a citie, whoſe Rulers agree not; but when it ſeeth them in concord and quietneſſe, then it reioyceth, truſting that they will be euen ſo vnto them, as it perceiueth them to be among thẽſelues. Wherein ſurely, they are not deceiued; for if the man and his wife doe louingly and gently ſupport and intreate one another, they learne not to diſdaine, or for euerie light fault, to be angrie with their ſeruants, or yet for anie houſehold words, to be vexed or angrie one with the other, but they ſet aſide all haſtie and cruell words and correction, with all other things, that iſſue and proceed of a diſdainefull and a furious mind. And the ſeruants are not onely merrie therefore, but alſo they doe their ſeruice the more obediently and cheerefully, ſhewing reuerence vnto the Maieſtie, that proceedeth and increaſeth of quietneſſe and concord. For the husband doth defend his wiues maieſtie, with loue and beneuolence: and the wife her husbands, with honour and obedience.

So that vnitie and concord, cauſeth them to be eſteemed wiſe, honeſt, and vertuous; and they muſt needs bee good, ſeeing they haue loued ſo long together. But there can bee no long amitie or friendſhip, but betweene thoſe that are good, who doe ſuffer and deuoure vp thoſe things, for the which other men leaue and forſake amitie, and breake off charitie. Neither doth there grow of any other thing, ſo great reuerence and maieſtie, as of the opinion and eſtimation of another mans goodneſſe and wiſedome: the which reuerence, is not onely honoured within the doores, but alſo ſhineth and extendeth it ſelfe into the citie; ſo that hee is taken for an honeſt man, and accounted to be louing and gentle, ſeeing that he loueth his wife ſo conſtantly; and alſo he is reputed for a wiſe man, conſidering that he can ſo moderately handle ſo difficult and hard matters; and he is reckoned worthie to rule a common wealth, that with ſuch wiſedome, diſcretion, & iudgement, doth rule and gouerne his owne houſe; and that he may eaſily conſerue and keepe his Citizens in peace and concord, that hath ſo wel eſtabliſhed the ſame in his owne houſe and familie. And on the other ſide, none will thinke or beleeue, that he is able to be ruler, or to keep peace and quietenſſe in the towne or Citie, who cannot liue peaceably in his owne houſe, where he is not onely a ruler, but a King, and

Lord

Lord of all. And in matrimoniall debate and diſcord, the man is more to bee blamed, then is the woman, becauſe that hee, being the chiefe Ruler and head, doth not purge and remedie her of that vice, the which ingendred that diſcord, or elſe patiently beare and ſuffer the ſame. For the blame of all diſcord, is commonly laid on him that is chiefe, becauſe he would not moderate nor ſtay the thing to come to ſuch a ſtrife and diſcord, or elſe becauſe he was not able to do it. In the firſt, there appeareth manifeſt malice, in the ſecond impatience and weaknes, the which ought to be farre from him that is eſteemed to be moſt worthie, and appointed to rule and gouerne others. And thus he commeth into hatred, for as much as he hath left off to do his dutie and office, when neceſſitie required it. That husband that loueth not his wife after that he hath enioyed her for a ſeaſon, but doth wax feeble & cold, (which is a thing moſt vſual & ordinarie with ſuch as are kindled with bodily luſt and lecherie) is a very beaſt, and no man, hauing no reaſon, but is drawne to thoſe deeds, through the motion of his ſenſes, which, after the heat is a little paſt, will cleane change their opiniõ. Alſo there are other occaſions, that ſhould moue the husband to extend this loue to his wife, in caſe he be not duller then a ſtone. As for that his wife hath ſuffered ſo great traueland labour, that ſhe hath born & brought him forth children,

The cauſes why the husband ſhould loue his wife.

children, the heires of his name and ſubſtance, and the vpholders of his familie: and that ſhee hath forſaken hir fathers goods and riches to follow him, and to ſuffer with him both good and euill: and that ſhe ſetting her whole minde now vpon him, knoweth no other father, nor yet any of all her kinne. What one thing ſhall ſuffice, if theſe and others cannot do it? who ſo will then obey nature, humanitie and wiſedome, ſhall euerie day loue his wife more and more. And the better he knoweth her, the more he will truſt her, and ſo open and diſcloſe his loue, and ſhew her greater ſignes and tokens of loue and benevolence, manifeſting that to be borne and nouriſhed, through the experience of her vertue, and through hope to be continued and kept, that in time to come ſhe may be like her ſelfe, and ſtriue to ouercome herſelfe with vertue. As the husband ought thus to loue his wife tenderly, ſo from her as from a fountaine, he muſt extend his loue alſo vnto her parents and kinſfolks; to the end that they may well know and perceiue, how greatly their couſin doth aide and helpe them, and that ſhee in like manner may vnderſtand, that his benevolence and loue to her is ſuch, that it redoundeth among her friends and parents, and of this he ſhall receiue no little profit at home. And ſeeing he loueth his wiues kinſmen for her ſake, how much more ought he then to loue her children

The husband muſt loue his wiues kinſfolkes,

dre, that ſhe in like caſe may loue his, if he haue any: And thus the one ſeeing the mutuall loue of the other, they ſhall knit and couple themſelues in good and ſtedfaſt loue vnto their liues end. The duties which are to be performed, of the husband and the wife, are eyther pertayning to pietie and godlineſſe, or elſe mutuall ſeuerall duties concerning the parties themſelues.

1. The firſt common dutie is prayer, that they pray together by thẽſelues. For as they are to pray with others in their families, for thinges which concerne their houſhold: ſo there are certaine things, which belonging to thẽſelues, are not to be mentioned in their families, but priuately; as namely, for a godly poſteritie, and that in the birth, the children be comely, and not monſtrous in comming foorth, like monſters, which might be a griefe vnto them, or an occaſion that the wicked ſhould ſpeake euill of the Goſpell, &c. And further, they are to pray, that they may haue comfort by them, in their well carriage and good behauiour: as likewiſe for their houſehold, and diuers other affaires, which they cannot ſo commodiouſly pray for in their publike families. As *Iſaack* and *Rebecca*, beſides the praiers in their houſe which they vſed with *Abrahams* familie, did alſo pray together priuately: as in Geneſ. 25. 21. it is ſaide, *Iſaack* prayed before his wife: for ſo the words

signifie, that they might haue children.

2. A second dutie of pietie is, that they admonish one another. As the husband is to admonish the wife, and also to teach her; so the wife is to admonish the husband; and in her place admonishing, bringing sufficient reason, is to be heard. For euen as the Master is to counsell the seruant, and likewise to heare the good counsell of his seruant, as *Naaman*. 2. King. 5. 13. 14. heard his seruant, which counselled him to wash in *Iorden*, according to the saying of the Prophet: so in like maner, the husbands dutie is to counsell, and to admonish his wife: yet so, as when he faileth in dutie, he is to heare her good counsell and admonition, either concerning heauenly matters, or earthly affaires: shee notwithstanding considering her estate & condition vnder him, & in humilitie confessing her selfe to be the weaker vessell. 1. Pet. 3. 7.

Their mutuall and seuerall duties pertaining to themselues, are: First, the holy familiaritie which ought to be betwixt man & wife: whereby they haue a more familiar vsage one of another, and do more familiarly behaue themselues in a comely sort one to another, then any other parties whatsoeuer: in regard whereof *Abimelech* king of *Gerar* (after that *Isaack* had said of *Rebecca* his wife, *she is my sister*) seeing *Isaack* playing & sporting with her familiarly (knowing that familiaritie which ought to bee be-

Gen. 26. 8, 9.

tweene

tweene the husband and the wife, and knowing that *Iſaack* was a godly religious man, and therefore would not vſe that kind of behauiour to any other woman, ſaue to his wife) diſcerned thereby, and concluded certainly, that ſhe was his wife, howſoeuer he had denied it before: Noting, that a woman is not to be familiar after that ſort with any other man, ſaue her husband; and contrary, that the husband ought not to vſe this familiaritie with any other woman, which hee doth with his wife. And therefore Pro. 5. 19. we ſee that the wife ſhould be to him, as the louing Hind: namely, delightfull, & one in whom he may delight: that as the Hart delighteth in the Hind: ſo the wife ſhould be a delight vnto her husband: and ſo in like maner, ſhe ought to take delight in him.

2. Againe, there is another mutuall dutie pertaining to themſelues: to witte, that neere coniunction, euen in regard of their bodies, for an holy procreation of children; in reſpect whereof, the Apoſtle ſayth, the husband hath not power ouer his owne bodie, but the wife, &c. Onely when it is with the wife (as is common to women Ezech. 18. 6.) or that ſhee be ſicke of her diſeaſe, hee is not then to haue the vſe of her body, &c. 1. Cor. 7. 4.

Such as do aſpire and purpoſe to enter into the holy eſtate of Matrimonie, are to beginne in prayer and holineſſe to God. And hauing Duties common both to the husband and the wife.

attained to that estate, ought to vse the benefit of marriage, as an holy ordinance of God, in all godlinesse and puritie, for a remedie against the weakenesse of the flesh, and not for the prouocation and lust to intemperancie.

1.Cor.7.2.

True it is, that honestie of marriage grounded vpon Gods ordinance, doth couer the shame of incontinencie: yet not so, as that married folkes should defile and pollute that holy estate, by admitting all things; but that they should so vse it, as there might be no excesse in dissoluteneſſe, neither any intemperancie contrary to the holinesse thereof: so that to abuse it in lasciuious excesse, is fornication.

Gen.1.18.

When God created the woman, he said: *It is not good that man should be alone, I will make him a helpe meete for him.* But whatsoeuer is said of the woman, that she should be a helpe to the man, must also be put in practise, and exercised by the husband toward his wife, according to the doctrine of the Apostle Saint *Paul*, 1.Cor.7. whether in auoyding fornication, whether in procuring generation, and the education and bringing vp of children, whether in maintayning a familie, or for the seruice of God, and saluation of soules.

Hereby it euidently appeareth, that the dutie common both to the husband and wife importeth, that the one should ayde and helpe the other.

Firſt, that they may leade their liues in chaſtitie and holineſſe. Next, to auoid fornication. So that the dutie of the husband and the wife, conſiſteth in this, that they liue together in all chaſtitie & pureneſſe, and that they take great heed, and beware of breaking the bond, and infringing, and violating the faith of marriage, by fornication or adulterie, which is a deteſtable ſinne, in the ſight both of GOD and man. If ſuch as wanting the remedie of marriage, by committing fornication, do incurre an offence worthie euerlaſting damnation, what may thoſe deſerue, who hauing a remedie for their infirmitie, do neuertheleſſe ouerflow in adulterie? yet is it not inough, onely to abſtaine from this abomination, vnleſſe wee alſo forbeare from euery thing, that may ſeeme to tend thereunto, or to containe any beginning, apparance, allurement, or occaſion of euill. Firſt, becauſe, that by the law, all this is forbidden, euen in theſe expreſſe wordes: *Thou ſhalt not commit adulterie.* For the word adultrie, comprehendeth al prouocations, geſtures, ſpeeches: yea, euen vnchaſt lookes. And therefore ſaith Ieſus Chriſt, *He that looketh vpon an other mans wife, to luſt after her, hath alreadie committed adultrie with her in his heart.* Next, that wee preuent all occaſions of iealouſie, a moſt dangerous diſeaſe, & of great difficulty to cure. For where either the husband or the wife,

Exod. 20. 14.

Mar. 5. 28.

is

is tainted with iealousie, they beleeue euery worde that they heare spoken touching their passion, albeit it beare no apparance of trueth. And therefore christian husbandes and wiues, must so beare themselues, that they incurre no suspition of euill: but rather they ought to practise this, as well to auoid occasion of offence, as for feare, least iealousie should conuert marriage into a most miserable & wretched estate.

The care and burthen to maintaine their familie is common to them both: yet so, as properly the husband is to get it, and to bring it in, and the wife to order and dispose it. Howbeit the dutie of the wife, or of the husband, doth not so exempt either of them, but that she also according to her ability and power, must helpe her husband to get it, and he likewise in his discretion, direct her in the dispensation thereof.

Prou. 20.14. *He that doth not orderly gouerne his house, shall inherit the winde* (saith *Salomon*.) And order consisteth in this, that the husband follow his businesse, traffique, or calling, without any molestation of the wife, who ought not to meddle or controle him therein, but with great discretion and gentlenesse, as also the husband is not to deale, but soberly & in great discretion with affaires, that are proper to the wife. The man is iealous of his authoritie and reputation; and the woman inclined to suspect her selfe to be despised. Wherefore, as the husband cannot

well

well abide, that his wife ſhould ſhew her ſelfe more skilful and wiſe in his buſineſſe then himſelfe: ſo cannot the wife ſuffer, that her husband ſhould deſpiſe and account her a ſoole, by medling with her ſmall houſehold affaires.

As the dutie therefore of the husband and wife, conſiſteth in looking to that which is aforeſaid, to the end their marriage may be quiet, and themſelues liue together in loue: euen ſo an idle and vnthriftie husband, and a prodigall and ſlouthfull wife, are two ready wayes to deſtruction. The husband that hath ſuch a wife, caſteth his labours into a bottomles ſacke: and the wife that is matched with ſuch a husband, draweth a Carte heauie loden, through a ſandy way without a horſe.

Such a husband, eſpecially, if idleneſſe draw him to loue and haunt Ale-houſes & Tauernes, is cruell to his wife and children: and ſuch a wife confoundeth her husband, and bringeth reproch and pouertie to her whole familie. The remedie for the husband, that hath ſuch a wife, is patience, with diſcreet admonition and praier to God: as alſo the helpe for the wife that hath ſuch a husband, is tolleration, gentle exhortation, and cheereſull and louing entertainment of her husband, whereby to induce him willingly to keepe home.

They are alſo to be mutual helpers, each to other, in matter concerning their own ſaluation

and

and the seruice of God. First if one of them (as saith the Apostle) be an vnbeleeuer, the other must labour to draw his partie to the knowledge of the trueth. Saint *Paul* exhorting the husband and wife, of contrary religions, not to part, but to dwell together, addeth a notable reason, saying: *What knowest thou ô man, whether thou shalt saue thy wife: or thou ô woman, whether thou shalt saue thy husband?* therein declaring that the faithfull person in dutie is to labour and indeuour to winne his partie to the knowledge of the trueth, and so to saue her.

1.Cor.7.15.

Saint *Peter* exhorteth wiues to be subiect to their husbands, albeit vnbeleeuers, and such as not obey the word; that so without speech, *by their holy and vertuous conuersation, they may winne them.*

1.Pet.3.1.

Secondly, if both be beleeuers, their dutie is, to confirme and strengthen each other, in the time of persecution, that they constantly follow Iesus Christ. They are also each to helpe and comfort other, if eyther of them happen to fall into any fault or sinne. They ought also each to perswade other to charitie, to relieue the poore, diligently to frequent Sermons, to vse praiers and supplications, and praise & thankesgiving to the Lord, to comfort each other in the time of afflictions, to be short either to exhort other, to walke in the feare of God, and in all duties and exercises beseeming

the

the children of God. In this manner did that holy woman *Elizeus* Hoſteſſe exhort her huſband to prepare a chamber for the Prophet to lodge in. Saint *Paul* alſo ſaith, that women deſirous to learne, ſhould queſtion with their husbands at home. Whereby he ſheweth, that the husband ought to bee ſo inſtructed, as that he may be readie to inſtruct his wife at home. And therfore the husband (after the example of the Bee) ſhould euery where gather euery good inſtruction, that he might bee able to impart it to his wife, and by hauing communication, acquaint her therewith. 2. King. 4. 10. 1. Cor. 14. 35.

There are other duties, which bee common both to the husband and the wife, as among the reſt, ſuch as proceed of the vnion and coniunction of marriage, whereof it is ſaid, *They are one fleſh*: Geneſ. 2. 24. Math. 19. 5. And of this vnion, proceedeth the mutuall loue betwixt them. *For no man* (ſaith the Apoſtle) *hateth his owne fleſh, but loueth and cheriſheth it.* But for as much as the foundation of this mutuall loue, is the vnitie of mariage, whereby the husband and the wife, are made one fleſh, the husband as the head, the wife as the bodie: it followeth, that this loue muſt be ſtedfaſt, not variable, and that the vnion of mariage continue notwithſtanding, whatſoeuer befall eyther the husband or the wife. Notwithſtanding whatſoeuer complexions (wee ſay) natures Epheſ. 5. 1. Titus. 2. 4.

and

and infirmities may appeare, whatsoeuer sicknesse, losse of goods, iniuries, griefes, or other inconueniences that may arise, yet so long as the foundation of loue, that is the vnion of marriage doth continue, so long must loue and affection remaine. God commaundeth vs, to loue
Math. 5. 44. our neighbours as our selues, because they be of our flesh. Albeit therefore, that he contemne, hate, offend, or wrong vs: albeit he be our enemie, and in respect of himselfe, deserueth not that we should loue him, yet because hee is of our flesh, the foundation of loue remaineth, we must loue him. How much rather ought they to put this in practise, who by the bond of marriage, are made one flesh? The rather, because the vnion betweene man and wife, is without comparison more straight, and bindeth them ech to loue other much more, then the coniunction, whereby man is vnited vnto his neighbour.

But this is the mischiefe, that in many, their loue is not grounded vpon the vnion of marriage but vpon beautie, riches, and other carnall and worldly considerations, subiect to change, alteration and losse.

This corruption that respecteth beautie, is olde, and noted to be among the causes of the flood. *The sonnes of God* (saith *Moses*) *seeing the daughters of men were faire, lusted after them, and tooke them in marriage.* But in-
Gen. 6. 2.

deed,

deed, it is mony that maketh loue, and riches ingender affection, witneſſe the experience of our daies. Yet ſuch loue, reſembleth onely a fire of ſtraw, which is but a blaze, and is ſoone out, vnleſſe it be continued with great wood, or other like ſubſtance. Loue growing of beauty, riches, luſt, or any other like ſlight, vncertaine, and fraile grounds, is ſoone loſt and vaniſhed, vnleſſe it be maintained with the conſideration of this vnion, of two in one fleſh, and the vertues thereto adioyned: and therefore muſt euerie man thinke vpon this vnion in marriage, that he may enioy, nouriſh, and continue the loue, that therof proceedeth, the rather, becauſe ſuch loue is the nurſe of concord, that maketh marriage happie, as contrariwiſe, the want of this loue, is the fountaine of ſtrife, quarrelling, debate, and other like afflictions, that conuert the paradice of marriage into a hell. For diſſention betweene man and wife, is the trouble and ouerthrow of the houſehold.

They that will auoide ſuch ſtrife, muſt therfore loue each other: and eſpecially, they muſt haue care hereof, when they are firſt married. For as a veſſell made of two peeces, & glewed togither, may at the firſt bee eaſily broken, but in time groweth ſtrong: ſo is it alſo with two perſons, that are glewed or ioyned togither, by the bond of marriage.

This loue, the mother of peace, will ingender

der a care and dutie, each to support other, and so to practise the same, which Saint *Paul* requireth in all beleeuers: that is, *To be gentle one to another, friendly, & each to forgiue other, euen as God hath forgiuen vs through Christ.* Let the husband thinke, that he hath maried a daughter of *Adam*, and all her infirmities: and likewise let the woman thinke, that she hath not maried an Angell, but a child of *Adam*, with his corruption. And so let them both resolue to beare that, that cannot be soone amended. Let not the bodie complaine of the head, albeit it haue but one eye: neither the head of the body, albeit it be crooked or mishapen. Such defaults do neuer breake vnion and loue betweene the head and the bodie: neither must the infirmities of the husband or the wife, infringe the loue that proceedeth of the vnion and coniunction of mariage. If the husband be giuen to brawling, or the wife to chiding, let them both beware of giuing any occasion.

The Bell hath a loud sound, and therfore he that will not heare it, must beware how he pulleth the rope and shake it: so if the one will begin to chide without a cause, let the other be either deafe and so not heare it, or dumbe, and so make no answere. So that where the husband is deafe, and the wife blinde, marriage is quiet and free from dissention. Whereby is meant, that the wife must winke at many

infirmities

infirmities of her husband, as if she saw them not, and the husband put vp many shrewde speeches of his wife, as if he heard them not. Neither can it be any reproach to the husband and wife, so stedfastly vnited, to practise this dutie, considering that *Dauid* protesteth, that he vsed the like patience and discretion among his enemies: *They that seeke after my life, lay snares, and they that goe about to doe me euill, talke wicked things, and imagine deceit continually: But I as a deafe man, heard not; and am as a dumb man which openeth not his mouth. Thus I am as a man that heareth not, and in whose mouth are no reproofes.* Psal. 38. 12.

This vnion betweene man and wife, doth also engender that dutie which the holy Ghost noteth, saying: *For this cause shall a man leane his father and mother, and cleaue to his wife.* Math. 19. 5. Ephes. 5. 31. And also the wife in the like respect, is bound to the like dutie toward her husband. Not that mariage exempteth any from their due honour and obedience to parents, but to declare that the vnion betweene man and wife, is greater, then betweene the children and the parents. And indeed, the true loue of the husband to the wife, and of the wife to the husband, surmounteth all loue of children to their parents.

The husband and the wife, haue the secret counsels and communication of matters concerning their profit and commoditie. The wife

is more obedient to her husband, and the husband more desirous to please his wife, then their parents: yea, and at length it falleth out, that they depart from their parents, to keepe house by themselues. And this plainely appeared in *Lea* and *Rachell* being sisters, and the wiues of *Iacob*. For *Iacob* grieued at the wrong offered him by their father *Laban*, boldly made his moane to them.

Gen.26.

Whereupon they also complaining of their father, agreed with *Iacob*, and consented together, to leaue their father, and to follow their husband *Iacob*. Herein likewise consisteth an other dutie of the husband to the wife, and of the wife to the husband: namely, that they shew no greater secrecie or communication, of their household affaires to their parents, then mutually each to other: and this rule is especially to be put in practise, when there groweth any discontent betweene themselues. For if the husband shal complaine to his parents of his wife: or the wife of her husband, such dealing might breed a most dangerous iealousie, and consequently perhaps irreconciliable dissention and strife. But if it should grow to any complaint, it were requisite, so discreetly to prosecute the matter, as that the wife should come to her husbands parents, & the husband to the wifes parents, So would all cause of iealousie cease, and the complaint procure most assured remedie.

This

This loue and agreement in marriage produceth yet another dutie, common both to the husband and the wife. And that is, that they neuer ſeeke, neither once thinke of diuorce. And to that ende, let them remember what is written: *That which God hath ioyned together, let no man put aſunder.* Mat.19.6. Likewiſe, that nothing but Adulterie, may ſeparate thoſe that are vnited by marriage.

All other agreements and contracts, made by mutuall conſent, may be broken and diſſolued, by the like conſent of both parties: but in the contract of marriage, Almightie God commeth in as a witneſſe: yea, he receiueth the promiſe of both parties, as ioyning them in that eſtate.

And this doth *Salomon* note, where hee obiecteth to the Harlot, that ſhee hath forgotten the couenant or alliance of her God. Pro.2.17. But *Malachie* ſpeaketh more plainly, and giueth a reaſon, why God puniſhed ſuch husbands, as leauing their lawfull wiues, tooke others: *Becauſe* (ſaith he) *the Lord hath beene witneſſe betweene thee and the wife of thy youth, againſt whom thou haſt tranſgreſſed; yet is ſhe thy companion, and the wife of thy couenant.* Mala.2.14. The promiſe therefore to God cannot be broken, but onely by his authoritie.

In the daies of *Moſes*, husbands were eaſily and ſoone intreated, to forſake their wiues,

by giuing them a Bill of diuorce: yet ſo farre was this courſe from being lawfull, that contrariwiſe, Ieſus Chriſt ſaith, that it was tolerated onely in reſpect of the hardneſſe of husbands hearts, who otherwiſe would haue vexed their wiues, and intreated them cruelly.

Math. 19.8.

And this libell containing the cauſe of diuorce, and putting away of the woman, did iuſtifie her, and condemne the man. For ſeeing it was neuer giuen in caſe of adulterie, (which was puniſhed with death) al other cauſes alledged in the libell, tended to iuſtifie the woman, and declare that ſhe was wrongfully diuorced, and ſo condemned the husband, as one that contraried the firſt inſtitution of marriage: whereto, Ieſus Chriſt condemning this corruption, doth returne them, ſaying, *It was not ſo from the beginning*: and therefore, *whoſoeuer ſhall put away his wife, except it bee for whoredome, and marrieth another, committeth adulterie: and whoſoeuer marrieth her, which is diuorced, doth commit adulterie with her.* So ſtraight is the bond of marriage.

Leuit. 20.20. Iohn. 8.5.

Mat. 19.8.

Hereof it followeth, that notwithſtanding, whatſoeuer difficulties that may ariſe between the husband and the wife, whether it be long, tedious, and incurable ſickneſſe of either partie: whether naturall and contrarie humours, that breede debate, wrangling, or ſtriſe, about houſehold affaires: whether it be any vice, as

the

if the husband be a drunkard, or the wife a ſlouthfull, idle, or vnthriftie huſwife: whether either partie forſake the trueth, and profeſſion of religion, and do fall to idolatrie or hereſie: yet ſtill the bond of marriage remaineth ſtedfaſt, and not to be diſſolued. Neither may they be ſeparated, euen by their owne mutuall conſent. For as the holy Ghoſt hath pronounced: *That which God hath ioyned together, let no man put aſunder.* Mat.19.6. And therefore S. *Paul* ſaith: *If any brother hath a wife, that beleeueth not, if ſhe be content to dwell with him, let him not forſake her: and the woman, which hath a husband that beleeueth not, if hee can be content to dwell with her, let her not forſake him.* 1.Cor.7.12. Alſo becauſe ſome did ſuppoſe, that the vnbeleefe, in any of the parties, might breed ſome pollution or diſquiet in marriage; he anſwereth no. His reaſon is; *For the vnbeleeuing husband, is ſanctified by his beleeuing wife: and the vnbeleeuing wife, by her beleeuing husband.* And this he proueth, by affirming, that the children riſing of ſuch a marriage, be holy: that is to ſay, partakers of the couenant of God, and conſequently accepted into the fellowſhip of the Church. Only he addeth this exception: *If the vnbeleeuing man depart and forſake the beleeuing wife, ſhee is not ſubiect to follow him.* And yet muſt this be vnderſtood, where ſuch departure ariſeth, eyther vpon hatred, that he beareth

reth to the true religion that his wife professeth, or vpon a desire to vse his polluted and false religion. For herein cannot his wife follow him, without danger of defiling and depriuing her selfe of the profession of the trueth, togither with the food of her soule.

1.Cor.7.11. Likewise, where Saint *Paul* speaking of the husband and wife, both beleeuers, saith: *If the woman depart from her husband, let her remaine vnmarried, or be reconciled to her husband:* hee therein meaneth not, that it shall be lawfull for the woman, because shee cannot beare the troublesome nature of her husband, or to auoid strife and debate, to depart and liue as a widdowe; but onely hee sheweth, that when the husband vpon such like occasion, shall put away or cast off his wife, yet is not shee at her libertie to marrie another, but must remaine vnmarried, and labour to be reconciled. And therefore those women, which vpon the hard dealing, or troublesome dispositions of their husbands, do forsake them, are greatly to be reproued, as thereby giuing occasion of great mischiefe and trouble, as also are those husbands, who vpon like occasion do forsake their wiues. For seeing nothing may make diuorce but Adulterie, euery purpose and determination, to part vpon any other occasion or reason, is restrained by Gods ordinance, and the law of marriage. And for

as much, as it is not lawfull for vs to continue in ſuch ſeparation, the whole courſe of our liues: neither is it lawfull ſo to abide at all, eyther ſo much as to enter thereinto: if therefore, vpon ſuch occaſion, the husband forſake his wife, or the wife her husband, rather then to continue the miſchiefe begunne, let them returne togither againe, and thinke, that the ſhorteſt follies do leaſt hurt.

If they alledge their intreatie, in their opinion, intollerable, and their nature ſo contrary, that they cannot liue without ſtrife and debate: alſo, that being aſunder, and quiet in conſcience, free from trouble, they may the better apply themſelues, and employ their time in prayer: the anſwere is, that ſuch infirmities muſt not diſſolue, or breake the bond of marriage, and their duties to liue togither: but let them thinke that GOD hath called them to the exerciſe of patience, which vpon heartie prayer hee will graunt to them: let them labour, each to beare with other, that they may liue in peace, and continually pray to GOD, to giue them grace ſo to do: let them remember, that the diuell transformeth himſelfe into an Angell of light, when by propounding a dutie to liue in quiet, and conſequently a meane to pray vnto GOD, for the compaſſing thereof, hee inducеth them to gain-ſay Gods prohibition, and alſo

Obiection.

Anſwere.

to separate that, which GOD hath ioyned together. For as the coniunction commeth of God, so the separation and diuorce proceedeth from the diuell.

If they reply, that by liuing asunder, so that they marrie not againe, they breake not the bond of marriage; let them remember, that marriage being ordained for a remedie against fornication, for the generation and bringing vp of children, and also for a helpe each to other, in mutuall societie, and inseparable conuersation of life, yet doth there appeare no token or effect of marriage, in those that liue asunder, albeit they marrie not againe. So that the benefite of marriage consisteth not onely in the procreation of children, but also in the naturall societie of the two diuers sexes. Otherwise it could not be said, that there were any marriage betweene two old folkes.

This vnion of marriage, yet teacheth vs another dutie, common both to the man and to the wife, which is, that their goods be common betweene them. That common wealth may in some sort be said to be happie, where they haue no vse of these words: *Mine, and thine:* but in marriage especially, they ought not to be heard. If the wife haue brought most goods in marriage, the marriage once consummate and made, her part is gone, and they are gone, and they are made common: as also are the

debts,

debts, whether hers, or her husbands. And therefore can neither of them ſay: This is mine, but this is ours. When a woman hath brought great goods, yet may ſhee not ſay, I will do with mine owne what I liſt: for ſhe her ſelfe, is not her owne, but her husbands.

The husband, as the head and chiefe guide of the familie, muſt haue the cuſtodie and chiefe gouernement of the goods in the houſe: yet may he diſcharge himſelfe of the whole, or of part, as himſelfe ſhall thinke meet and conuenient. Yet let him remember, that hee intreat her not as a ſeruant, by giuing her money, as it were in miſtruſt, or with condition to returne him a particular account: for the husbands miſtruſt doth many times prouoke the woman, and the wiues vaine expence breedeth miſtruſt in the husband. But the faithfull and diſcreet employment, and good vſage of the wife, and her husbands confidence in her, will procure, that as the goods be common to both, ſo each alike ſhall vndertake the cuſtodie and employment of the ſame.

Hereunto, for a concluſion of this point, we will yet adde two dueties, common both to the husband and the wife. The firſt, that they dayly pray to God to giue them grace, to liue together in peace and loue, and that each may be a helpe to others ſaluation. Let all ſuch as deſire to enioy ſuch a felicitie, vnderſtand, that

they must dayly pray to GOD for the obtaining thereof. And let those that liue in strife and debate, examine themselues, whether they haue no cause to impute their miserable estate, to their neglect of this dutie. The second, consisteth in the practise of the same: which Saint *Paul* teacheth, saying: *Let those that be married, be as if they were not married.* But how? by so enioying the commoditie, and contentation of marriage, that the benefite of their coniunction, breede no diuorce betweene God and them: likewise, that thereby they be not hindered, or made slacke in any dutie toward God and their neighbours: as also that no affliction depending or proceeding of marriage, withdraw them, or force them to resolue any thing contrary to the vnion of marriage, and their christian profession that they be the children of God.

1.Cor.7.29.

The particular duties of the husband toward the wife, are: first to protect her, to haue regard and care ouer her, &c. Ruth 3.9. Secondly, that hee vnfaignedly loue her, out of which fountaine, springeth this dutie, that he must beare with her infirmities, and not, by and by, to enter into bitternesse and wrath: Colos.3.16. To the same ende Saint *Peter* exhorting husbandes to behaue themselues discreetly, and with knowledge and wisedome toward their wiues, he requireth of them two

1.Pet.3.7.

things:

things : Firſt, that they neuer ſay nor do any thing, that may iuſtly offend their wiues : as ſome there be, who being prodigall, great ſpenders, or idle and ſlacke in their buſineſſe, do cauſe their wiues and children to languiſh in pouertie: others, who haunting Tauernes, Ale-houſes, and Gaming, do conſume and waſte that, that ſhould maintaine their familie: others, who comming home drunke, do beat and vexe their wiues, and as it were, driue them into deſpaire: others, who by vile and bitter ſpeeches, by threatnings, and other vnchriſtian actions, vnworthy a husband, do prouoke their wiues, and ſo ſtirre vp ſuch ſtrife and debate, as do conuert the comfort of marriage into an hell. Seeing therefore, that the husband is head, hee ought in ſuch wiſedome, reaſon, and diſcretion to beare himſelfe, that hee giue his wife no iuſt occaſion of offence or prouocation: yea, he muſt remember, that if the head be drunke, the whole bodie is in danger of weake gouernment, euen of lying in the myre.

Secondly, that albeit the wife ſhould miniſter iuſt cauſe of griefe and diſpleaſure, yet that the husband ſhould not thereof take occaſion againſt his wiues infirmities, or enter into bitterneſſe, tauntes, or diſquietneſſe: but diſcreetly, and patiently beare with her, that ſo they may quietly, and louingly liue together.

The

The hurt or weakeneſſe of any one member of the bodie prouoketh not the head to wrath or bitterneſſe: but rather to compaſſion, and an inclination to helpe it. And indeed, whereas God hauing created woman the weaker veſſell, as Saint *Peter* noteth, did ſo ioyne her to man; it was not to the end, that hee ſtriuing with ſo fraile a veſſell, ſhould bruiſe and breake it, but that by gentle and diſcreet intreating, hee ſhould quietly enioy the helpe, that God hath giuen him.

Let him therefore, after the counſell of Saint *Peter*, ſo reſpect her, as one, who albeit ſhe be weake, is neuertheleſſe a profitable veſſell for him. Moreouer, let him loue and honour her, as one, whom, notwithſtanding the frailtie of her ſexe, God hath ſo honoured, & Ieſus Chriſt ſo loued, that being together with man, redeemed with his blood, ſhee is, together with her husband, coheire of life euerlaſting.

1. Pet. 3. 7. Gen. 3. 18.

A chryſtall Glaſſe, is a precious and profitable veſſell, yet brittle: ſo is the married woman. For albeit ſhe be brittle, yet is ſhe profitable to her husband, and precious in the ſight of God, as a child of God, and member of Chriſt. As therefore a man doth more carefully take heed of breaking ſuch a glaſſe, then ſome earthen or tinne veſſell, the one being more baſe, and the other more ſtrong: ſo likewiſe ſhould the husband haue ſuch regard of the frailetie of his wife,

wife, that hee may beare with her, and intreate her with gentleneſſe and diſcretion; that hee may vſe her, as a precious and profitable veſſel, to his comfort and ioy. And in as much as praier is an excellent ſeruice, that God requireth of vs, and thereadie meanes to purchaſe his bleſſings, let the husband diſcreetly beare with his wife, leaſt otherwiſe through their ſtrife and contention, their praiers (as Saint *Peter* ſaith) be letted and interrupted. 1. Pet. 3. 7.

Yet muſt we not ſay, but the husband, both may, and ought to tell his wife of her infirmities, that ſhe may amend. But here we are to enter into conſideration of ſundry points. Firſt hee is eſpecially to reproue her offences againſt God: As when *Rachell* ſaid vnto *Iacob*: *Giue me children or elſe I die*: hee reproued her of importunitie ſaying: *Am I in Gods ſteed, who hath withholden from thee the fruite of thy wombe?* Alſo when *Iobs* wife ſaid to her husband: *Doeſt thou abide in thy integritie? Curſe God and die*: he wiſely reproued ſuch a wicked ſpeech ſaying: *Thou ſpeakeſt as an vnwiſe woman. What? ſhall we receiue good at the hand of God, and not receiue euill?* Secondly, that it be with gentleneſſe and teſtimony of good will: as *Elkanah* dealt with his wife *Hanna*, when ſhe mourned becauſe ſhe had no children. And indeed it is meete, that the husband ſhould reproue his wife louingly, rather by perſwaſion, Gen. 30. 1. Iob. 2. 9. 1. Sam. 1.

then

then by force. For as in a great ſtormie wind, a man lappeth his cloake about him, and holdeth it faſt for feare of looſing it; but when the wind is downe, and the weather calme, he letteth it hang eaſily: ſo, when husbands will (as it were) perforce wreſt away their wiues infirmities, many of them will obſtinately reſiſt; yet contrariwiſe, by ſweet words, and louing exhortations they might be wonne voluntarily to forſake them.

Thirdly, the husband muſt ſeeke diligently to remoue the occaſion and ſtone, whereat his wife ſtumbleth, and taketh occaſion of griefe. So when *Sarah* was moued againſt *Abraham*, becauſe of *Agar*, and obiected vnto him, albeit wrongfully, that hee was the cauſe, that ſhee contemned her: bearing with his wife, hee remoued the cauſe of the contention, in ſuffering her to turn *Agar* out of doores. Gen. 16.

He muſt alſo take heed, that he himſelfe bee not tainted with the ſame vice, which hee reproueth in his wife, leaſt ſhee ſtop his mouth, with the reproach of the ſame fault: but rather by giuing her example by the contrarie vertue, let her be induced and led to follow him. In reprouing the wife, the husband muſt alwaies vſe ſuch diſcretion, that ſhee be not brought into contempt: and therefore it ſhould neuer bee done in the preſence of moe then themſelues. For as it is meere folly for a husband to

praiſe

praiſe and commend his wife in companie: ſo is it as dangerous, to checke and reproue her before witneſſe. For indeed thereof it commeth, that women, not being able to beare that diſgrace, will reply, and ſo prouoke ſtrife, and diſſention in open preſence, which will redound to great reproch and offence. And therefore, as the husband muſt not flatter his wife, ſo hee muſt not reproue her before ſtrangers. A wiſe husband, and one that ſeeketh to liue in quiet with his wife, muſt obſerue theſe three rules: Often to admoniſh: Seldome to reproue: And neuer to ſmite her.

Let the husband alſo remember, that the infirmities of his wife, muſt be eyther taken away, or borne withall. So that he, that can take them quite away, maketh his wife farre more commodious and fit for his purpoſe: and hee that can beare with them, maketh himſelfe better, and more vertuous.

The husband is alſo to vnderſtand, that as God created the woman, not of the head, and ſo equall in authoritie with her husband: ſo alſo he created her not of *Adams* foote, that ſhee ſhould be troden downe and deſpiſed: but he tooke her out of the rib, that ſhe might walke ioyntly with him, vnder the conduct and gouernment of her head.

And in that reſpect, the husband is not to commaund his wife, in manner, as the Maſter his

his seruant, but as the soule doth the bodie, as being conioined in like affection and good wil. As for the soule in gouerning the body, tendeth to the benefit and commoditie of the same: so ought the dominion and commaundement of the husband ouer his wife, to tend to reioyce and content her.

To conclude: As God hath testified his singular goodnesse vnto man, in creating him an helper to assist him: so let him consider, in how many sorts she is to him a helper, to passe ouer this life in blessednesse. And let this daily seeking of such a benefit receiued at the hands of God, induce and stirre him vp to render thanks, and to dispose himselfe to vse it well, to his owne comfort and saluation: and not to abuse it, to the destruction both of himselfe and his wife. But if he chanceth (as many doe) vpon troubles, and afflictions in marriage, let him remember, that the same doe proceed, not properly from marriage, but from the corruptions of the parties married: and for his part, let him studie to amend his infirmities and faults, by amendment of life: and withall, pray to God to grant the like grace vnto his wife; to the end, that the more they recouer the Image of God, the more feeling they may haue of the felicitie of marriage, which *Adam* and *Eue* had enioyed, had they continued, as they were created, in the Image of God.

And

And the particular duties of the wife to the huſband, are principally theſe: firſt, that ſhe bea helper vnto him. Secondly, that ſhe bee obedient vnto him, &c. Theſe ſpeciall duties are partly touched before, and partly afterwards.

As loue matrimoniall is greatly allowed of God, and much commended of all good men, as an ordinate, holy, and godly loue: ſo contrariwiſe, hatred, diſſention, ſtriſe, debate, vnquietnes and frowardnes in mariage, highly diſpleaſeth God, and much grieueth all good and godly men. And therefore the diuell, the enemie of all vnitie, concord and agreement, laboureth by all means he can, (eſpecially at the firſt comming of the maried folkes to dwell together) to ſow diſſention, & diſcord, and to cauſe them not to agree, but to diſlike one of the other; againſt whom they muſt diligently watch, by feruent & earneſt praier to God, that the diuell preuaile not againſt them, by ſuch too earely diſagreement. For as two boords, if at the firſt they be not well coupled and ioyned together, are neuer faſtned right afterward, but if the firſt coupling and ioyning together bee good, then can there afterward no violence driue the boords aſunder, yea, the whole boord doth ſooner breake, then the glewing of them together: euen ſo the husband and wife muſt bee verie carefull and diligent, that their firſt cohabita-

tion and dwelling togither, be louing, delectable, and friendly; and not separated through any spightfull contention or discord: so shall the whole estate of their marriage be more comfortable, and prosper the better as long as they shall liue. And though there happen to arise any sparke of discord betwixt them, yet let them beware, that at the last there bee not too much displeasure, disdaine, and inconuenience kindled thereby. For if at their first dwelling together, there shall fall out such vntowardnesse, and vncomely discord, then will it now and then bee breaking out. Euen as it fareth with great wounds, and broken legges or armes, which seldome are so throughly healed, but sometimes they haue paine at the change of the weather: so likewise, if married folkes behaue themselues thus vntowardly and vnhonestlie the one towards the other at the first, and if iars and discord be once begun between them; the old canker of hatred will breed againe, though it bee scaled afterward. Let the one therefore learne betime to be acquainted with the nature and conditions of the other, and to apply themselues according to the same, in as much as they must needs dwell together, one to enioy another, and the one to liue and die with the other, and so stedfastly and vnfainedly to loue one the other, that neither of them haue anie thing so deare, which they cannot bee content

The best pollicie in marriage, is to begin well.

to

to giue and beſtow one vpon the other: yea, euen their owne life, if need require. And therefore husbands and wiues muſt euen at the beginning of their mariage giue their diligence, that all iniuries and offences may be auoided: for tender and ſoft loue is ſoone diſſolued and broken. So that this new loue and coniunction of the mind, muſt be nouriſhed with benigne, ſweet, and gentle conuerſation, vntill it be ſo increaſed & faſtned, that no great ſtorme be able to diſſolue or breake it. And all ſuſpition muſt be at all times but ſpecially at the beginning of matrimonie, eſchewed and ſhunned, leaſt they ſhould firſt begin to hate, or euer they begin to loue: yea, and they muſt beware they doe not faine any ſuſpition, nor conceiue it of any light occaſions and coniectures: for vnto ſuch they in no wiſe muſt giue eare, although there were ſome ſhew and great apparance of likelihood. And this will bee a good meanes to effect and worke this: namely, if they accuſtome themſelues to ſpeake kindly, louingly, and cheerfully one to the other. For as the ancient counſellors of king *Salomon* gaue wiſe aduiſe and counſell vnto *Rehoboam* king of Iſrael, to the end that hee might win the loue and good liking of the people: *Speake kindly vnto them* (ſaid they) *and they will ſerue thee for euer after*; which counſell not being followed, great inconuenience and miſchiefe after befell vnto him. Euen

1. King. 12. 7. 8. &c.

ſo likewiſe, if the husband bee deſirous to procure the loue of his wife, and to winne her to God; or if the wife be deſirous, and would alſo procure the loue of her husband, and win him to God; then they muſt draw on one another with ſweet and gentle words of loue, ſpeaking kindly one to another: becauſe *gentle words do pacifie anger*, a water quencheth fire. But if they ſhall vſe taunts, or words of reproach and deſpight one againſt another, much hurt then may enſue thereof: *for a little leauen ſowreth the whole lumpe.* And therefore let them vſe to giue one to the other their dutifull names and titles, and to eſchue and ſhun the contrarie. For example, like as the ſpightfull Iewes, which hated the Lord Ieſus, would not vouchſafe to giue him his name, when they talked of him, or with him, but to ſhew their vtter diſlike of him, they vſed to ſay: *Is this he?* or, *art thou he that wilt doe ſuch a thing? Is not this he, &c.* againe, *Whither will he goe that we ſhall not finde him?* they would not ſay, Is not this Ieſus Chriſt? or the Sonne of God? but they vſed a moſt deſpightful kind of ſpeaking, which did bewray abundance of malice that was hidden in their hearts: Euen ſo it ſomtimes falleth out betwixt the husband & the wife, betwixt the father and the ſonne, betwixt the maſter and the ſeruant, &c. that they could ſpeake dutifully one to an other, but contempt and diſdaine, anger and malice,

Iudg. 19. 3.
Prou. 15. 1.

Gal. 5. 9.

Iohn. 7. 11. 15. 35.

malice, will not ſuffer the one to affoord vnto the other their due names and titles, leaſt they ſhould be put in minde of thoſe duties, which thoſe names require. Whereout Sathan ſucketh no ſmall aduantage: whereas many times the very name of husband, or wife, father or ſonne, maſter or ſeruant, &c. doth greatly helpe to perſwade the minde, and to winne the affection: yea, the very mentioning of theſe names doth often times leaue a print of dutie behinde in the conſcience.

Husbands muſt not forget this point, namely, that it is not ſufficient for them to declare, and outwardly make a ſhew of a good life, in words and precepts onely, but alſo in life and deede: ſo that two thinges are very neceſſarie for them to rule withall: to wit, wiſedome, and example, and that they themſelues fulfill the thing that they command to be done. The life and outward conuerſation of a man, whether it be good or euill, doth not onely perſwade, but alſo conſtraine and inforce. We do ſee how mighty and auaileable this or the like exhortation of a Captaine is in the time of warre and battell: Oh my ſouldiers, do that yee ſhall ſee me do: the which contempt of death in the Captaine, doth ſo creepe through the whole hoſt, that there is not one, be he neuer ſo feeble and weake hearted, that doth eſteeme his life, for the which he perceiueth that his Captaine

careth so little. Thus did Christ with his Apostles and Martyrs, draw the worlde vnto the Christian faith: Leuiticus 11.44. and 19.2. and 20.7. & 21.8. Iohn 13.15. Phil. 3.17. 1. Tim. 3.16. 2. Thess. 3.9. For as they liued, so they spake; and as they spake, so they liued. Therefore if the husband would haue his wife to be temperate, quiet, chast, painfull in her calling, religious, &c. then he must be carefull that he be not distempered, vnquiet, no whoremonger, not careless in his calling, nor irreligious, &c. So that if hee commaund any thing to be done, he must first looke that he deny not to do the same himselfe, and so shall his wife and familie obay the same, and be the more readier and willinger to do it, being both honest and lawfull to be done.

The very name of a wife, is like the Angell which stayed *Abrahams* hand, when the stroke
Gen. 22.11. was comming. If *Dauid* because hee could not expresse the commoditie and comfort of vnitie, and brotherly loue, was faine to say: *Oh how good and ioyfull a thing it is, for brethren*
Psal. 133.1. *to dwell together in vnitie*: then let husbandes weigh and consider, how harsh and bitter a thing it is for them and their wiues to dwell together in enmitie and strife. For the first yeere after marriage, God would not haue the husband go to warre with his enemies, to the end
Deut. 24.5. that he and his wife might learne to know one

anothers

anothers conditions and qualities, and ſo afterwards liue in godly peace, and not to warre one with another: and therefore God gaue a law and appointed, that the new married husband that yeere ſhould ſtay at home and ſettle his loue, that he might not warre & iarre after: for the God of peace dwelleth not in the houſe of war. As a kingdome cannot ſtand, if it be deuided: ſo a houſe cannot ſtand, if it be deuided: for ſtrife is like fire, which leaues nothing but duſt, ſmoke and aſhes behind it. Wee reade in the ſcriptures of maſters that ſtrooke their ſeruants, but neuer of any that ſtrooke his wife, but rebuked her. *Lot* was drunke when hee lay with his daughters in ſtead of a wife: and ſo is he which ſtriketh his wife in ſtead of his ſeruants. The law ſheweth how a bondman ſhould be corrected: but the wife is like a Iudge, which is ioyned in commiſſion with her husband to correct other. Wilt thou ſtrike one in his owne houſe? no more ſhouldſt thou ſtrike thy wife in her houſe. She is come to thee as to a Sanctuarie, to defend her from hurt: & canſt thou hurt her thy ſelfe? Therefore *Abraham* ſaid to *Lot*, *Are we not brethren?* that is, may brethren iarre? but they may ſay, are wee not one? can one chide with himſelfe? can one fight with himſelfe? Hee is a bad Oſte that welcomes his gueſt with ſtripes. Doth a King trample on his Crowne? *Salomon* calleth the wife, *The crowne of her husband*:

Mat.12.25.

Gen.19.33.

Gen.13.8.

Prou.12,4.

therefore hee which woundeth her, woundeth his owne honour. She is a free Citizen in thine house, and hath taken the peace of thee the first day of her marriage, to hold thy hands till she release thee againe. *Adam* saith of his spouse, *This is flesh of my flesh: But no man* (saith *Paul*) *euer hated his owne flesh.* So then, if a man aske whether he may strike his wife? God saith nay: thou mayst not hate thy wife: for no man hateth his owne flesh: shewing, that he should not come neere blowes, but thinke his wrath too much.

Gen. 2. 23. Ephes. 5. 19.

Some husbandes are wont to say, that they will rule their wiues, whatsoeuer they be, or howsoeuer they came by them, and that it is in the hand and power of the husband, what, and of what qualities and conditions she shall be. True it is, that a great part of this doth rest and lie in the husband, so that he vnderstand as hee ought to do, that marriage is the supreme and most excellent parte of all amitie and friendship: and that it farre differeth from tyrannie, the which doth compel men to obay. Truely it may force the bodie, but not the will, in the which all loue and amitie doth consist and stand: the which, if it be drawne and forced, doth resist, and bow like a palme tree to the contrary part, And the husband may assure himselfe that there cannot be any quiet marriage or vnitie, where hee and his wife do not agree

gree in will and minde: the which two, are the beginning and ſeat of al amitie and friendſhip. And ſuch husbandes as doe brag, and thinke themſelues able to rule, and ouer-rule their wiues: by that time they haue proceeded and gone a little further, they ſhall well feele and perceiue themſelues to be beguiled, and finde that thing to be moſt hard and intricate, the which, to be done, they eſteemed moſt light and eaſie.

Some husbands there be, that through euill and rough handling, and in threatning of their wiues, haue and vſe them not as wiues, but as their ſeruants. And yet ſurely they are but very fooles, that iudge and thinke matrimonie to be a dominion. For ſuch as would be feared, do afterwardes pitiouſly lament and complaine, that they can find no loue in their wiues, whoſe loue and amity, through their owne crueltie and hard dealing, they haue turned into hatred. And whereas at the beginning, they gloryed and craked thus cruelly that they were their wiues maſters; they haue now purchaſed vnto themſelues a moſt miſerable and lamentable life in time to come: all loue and pleaſure being now caſt aſide, and compaſſed with feare and ſuſpition, hatred and ſorrow. Surely, if a husband (as nature, reaſon, and the holy Scripture do witneſſe) be the head ouer his wife, and God their father: there ought to be

betweene

betweene them ſuch ſocietie and fellowſhip: yea, and greater then is betweene the father and his ſonne, and not ſuch as is betweene the maſter and the ſeruant. And amongſt many reaſons that may bee vſed to perſwade the husband and wife to liue together louingly, quietly, and chriſtianly, this is not the leaſt: namely, that neither of them is certaine how long they ſhall liue together; and then the partie that ouerliueth and purpoſeth to marrie againe, hauing been churliſh, froward, &c. with his former wife; or ſhee with her firſt husband, their ſo hard dealing one with the other before, being knowne, will (no doubt) be an occaſion that they ſhall not ſpeed and match ſo well, as otherwiſe they might, if they had behaued themſelues peaceably, and dutifully in their firſt mariage.

What the dutie of a wife is towards her husband.

THis dutie is comprehended in theſe three points. Firſt, that ſhe reuerence her husband. Secondly, that ſhe ſubmit her ſelfe, and be obedient vnto him. And laſtly, that ſhe doe not weare gorgeous apparell, beyond her degree and place, but that her attire be

be comely and ſober, according to her calling. The firſt point is prooued by the Apoſtles *Peter* and *Paul*; who ſet forth the wiues duties to their husbands; commanding them to be obedient vnto them, although they be prophane and irreligious; yea that they ought to doe it ſo much the more, that by their honeſt life and conuerſation, they might win them to the obedience of the Lord. 1.Pet.3.1. Ephes.5.22. Col.3.18. 1.Cor.7.3.

Now for ſo much as the Apoſtle would haue Chriſtian wiues, that are matched with vngodly husbands, and ſuch as are not yet good Chriſtians, to reuerence and obey them: much more they ſhould ſhew themſelues thankful to God, and willingly and dutifully performe this obedience and ſubiection, when they are coupled in mariage with godlie, wiſe, diſcreete, learned, gentle, louing, quiet, patient, honeſt, and thriftie husbands. And therefore they ought euermore to reuerence them, and to endeuour with true obedience and loue to ſerue them; to be loth in any wiſe to offend them, yea, rather to be carefull and diligent to pleaſe them, that their ſoule may bleſſe them. And if at any time it ſhall happen, that the wife ſhall anger or diſpleaſe her husband, by doing or ſpeaking any thing that ſhall grieue him, ſhe ought neuer to reſt vntill ſhe hath pacified him, and gotten his fauour againe. And if he ſhall chance to blame her without a cauſe, & for that which ſhe

Wiues muſt be ſeruiceable and obedient vnto their husbands, & ſtand in a reuerend aw of them. Ephes.5.33.

ſhee could not helpe or remedie (which thing ſometimes happeneth euen of the beſt men) yet ſhee muſt beare it patiently, and giue him no vncomely or vnkinde wordes for it: but euermore looke vpon him with a louing and cheerfull countenance, and ſo rather let her take the fault vpon her, then ſeeme to be diſpleaſed. Let her be alway merry and cheerful in his company, but yet not with too much lightneſſe. She muſt beware in any wiſe of ſwelling, powting, lowring, or frowning: for that is a token of a cruell, and vnlouing heart, except it be in reſpect of ſinne, or in time of ſickneſſe. She may not be ſorrowfull for any aduerſitie that God ſendeth: but muſt alwaies be carefull that nothing be ſpilt, or go to waſte, through her negligence. In any wiſe ſhee muſt be quicke and cleanly about her husbands meate and drinke, preparing him the ſame according to his diet in due ſeaſon. Let her ſhew her ſelfe in word and deede, wiſe, humble, courteous, gentle, and louing towards her husband, and alſo towards ſuch as he doth loue; and then ſhall ſhe leade a bleſſed life. Let her ſhew her ſelfe, not onely to loue no man ſo well as her husband; but alſo to loue none other at all, but him, vnleſſe it be for her husbands ſake. Wherefore let the wife remember, that (as the Scripture reporteth) ſhe is one bodie with her husband; ſo that ſhee ought to loue him none otherwiſe then her ſelfe:

Cheerefull in countenance.

Gen.27.9.

Gen.2.23,24. Matth.19.5. 1.Cor.6.16. Epheſ.5.31.

ſelfe: for this is the greateſt vertue of a married woman; this is the thing that wedlocke ſignifieth and commaundeth, that the wife ſhould reckon, to haue her husband for both father, mother, brother, and ſiſter, like as *Adam* was vnto *Eue*: and as the moſt noble and chaſt woman *Andromache* ſaid her husband *Hector* was vnto her:

How the wife ought to behaue her ſelfe vnto her husband.

Thou art vnto me both father and mother,
Mine owne deare husband, and well beloued brother.

And if it be true that men doe ſay, that friendſhip maketh one heart of two: much more truly and effectually ought wedlocke to doe the ſame, which farre paſſeth al maner both friendſhip and kindred. Therefore it is not ſaid, that mariage doth make one man, or one mind, or one bodie of two, but cleerely one perſon: wherefore matrimonie requireth a greater dutie of the husband towards his wife, and the wife towards her husband, then otherwiſe they are bound to ſhew to their parents. The Apoſtle biddeth, *To reioyce with them that reioyce, and weepe with them that weepe*. With whom ſhould the wife reioyce, rather then with her louing husband? Or with whom ſhould ſhe weepe and mourne, rather then with her owne fleſh? *I will not leaue thee*, ſaith *Eliſha* to *Eliah*: ſo ſhe ſhould ſay, I will neuer leaue him till death. *Beare one anothers burthen* (ſaith *Paul.*)

Rom. 12. 15.

2. King. 2. 1.

Gal. 6. 2.

Paul.) Who shall beare one anothers burthen, if the wife do not beare the husbands burthen?

1.King 21.5. Wicked *Iesabel* comforted her husband in his
1 King 14.4. sickneſſe: and *Ieroboams* wife ſought for his
Gen.12.17 health, though ſhe was as bad as he. God did not bid *Sarah* leaue her father and countrie, as he did bid her husband, yet becauſe he bad *Abraham* leaue his, ſhe left hers too: ſhewing that ſhe was content not onely to bee his play-follow, but his yoke-fellow too. Beſide a yoke-fellow, ſhe is called a Helper, to helpe him in
Gen.2.18. his labours, to helpe him in his troubles, to help him in his ſickneſſe, like a woman phiſition, ſometime with her ſtrength, & ſometime with her counſell. For as ſometime God confoundeth the wiſe by the fooliſh, and the ſtrong by
1.Cor.1.27. the weak; ſo ſometimes he teacheth the wiſe by the fooliſh, & helpeth the ſtrong by the weake. Therfore *Peter* ſaith, *Husbands are wonne by the*
1.Pet.3.1. *conuerſation of their wiues.* As if he ſhould ſay, ſometime the weaker veſſell is the ſtronger veſſell: and *Abraham* may take counſell of *Sarah*, as *Naaman* was aduiſed by his ſeruant. The Shunamits counſell made her husband re-
2.King.5.3. ceiue a Prophet into his houſe: and *Hesters*
& 4.9. counſell made her husband ſpare the Church of
Heſt 7.3. the Iewes: ſo ſome haue been better helpe to their husbands, then their husbands haue bin to
Deut 32.21. them: for it pleaſeth God to prouoke the wiſe
Rom.10.19. with the fooliſh, as hee did the Iewes with the Gentiles.

Gentiles. Beſide a helper, ſhe is called a Comforter too: and therefore the man is bid to reioyce in his wife: which is as much to ſay, that wiues muſt be the reioycing of their husbands, euen like *Dauids* harp to comfort *Saul*: A good wife therefore is knowne, when her words and deeds and countenance are ſuch as her husband loueth. She muſt not examine whether he be wiſe, or ſimple, but that ſhe is his wife, and therefore being bound ſhee muſt obey: as *Abigail* loued her husband, though he were a foole, churliſh & euil conditioned. For the wife is as much deſpiſed for taking rule ouer her husband, as he for yeelding it vnto her. Therefore one ſaith, that a mankind woman is a monſter, that is, halfe a woman, and halfe a man. It beſeemeth not the miſtreſſe to be maſter, no more then it becommeth the maſter to be miſtreſſe: but both muſt ſaile with their owne wind, and both keepe their ſtanding.

Pro. 5. 18. 19.
1. Sam. 16. 23.
1. Sam 25. 3.

Laſtly wee call the wife Huſwife, that is, houſe-wife, not a ſtreet-wife, one that gaddeth vp and downe, like *Thamar*: nor a field wife, like *Dinah*, but a houſe-wife: to ſhew that a good wife keeps her houſe: and therefore *Paul* biddeth *Titus* to exhort women that they bee chaſte, and keeping at home: preſently after *chaſt*, he ſaith, *keeping at home:* as though home were chaſtities keeper. And therefore *Salomon* depainting, and deſcribing the qualities

Gen. 38. 14.
Gen 34. 1.
Why wiues are called huſwiues.
Tit. 2. 5.
Prou 7. 12.

of a whore, setteth her at the doore, now sitting vpon her stall, now walking in the streets, now looking out of the window, like cursed *Iezabel*; as if she held forth the glasse of temptation, for vanitie to gaze vpon. But chastitie careth to please but one, and therefore she keeps her closet, as if she were still at praier.

2.King.9.30.

The Angell asked *Abraham*; *Where is thy wife?* *Abraham* answered: *She is in the Tent.* The Angell knew where she was: but hee asked, that he might see how women in old time did keepe their tents and houses. It is recorded of the Shunamite, that she did aske her husband leaue to go vnto the Prophet, though she went to a Prophet, and went of a good errand, and for his cause as much as her owne: yet she thought it not meet to goe farre abroad without her husbands leaue.

Gen.18.9.

2.King.4.22.

The second point is, that wiues submit themselues, and be obedient vnto their owne husbands, as to the Lord, because the husband is by Gods ordinance, the wiues head, that is, her defender, teacher, and comforter: and therefore she oweth her subiection to him, like as the Church doth to Christ; and because the example of *Sarah*, the mother of the faithfull, which obeyed *Abraham* and called him Lord, moueth them thereunto. This point is partly handled before in the first point, as also in the dutie of the husband to the wife.

Ephes.5.22.33
1.Cor.11.3.
& 14.34.

Gen.18.12.
1.Pet.3.6.

As

As the Church ſhould depend vpon the wiſe- Epheſ.5.24.
dome, diſcretion and will of Chriſt, and not follow what it ſelfe liſteth: ſo muſt the wiſe alſo ſubmit and apply her ſelfe to the diſcretion and will of her husband: euen as the gouernment and conduct of euery thing reſteth in the head, not in the bodie. *Moſes* writeth, that the Ser- Geneſ.3.1.
pent was wiſe aboue all beaſts of the field: and that hee did declare in aſſaulting the woman; that when hee had ſeduced her, ſhe might alſo ſeduce and deceiue her husband. Saint *Paul* 1.Tim.2.14.
noting this, among other the cauſes of the womans ſubiection, doth ſufficiently ſhew, that, for the auoyding of the like inconueniences, it is Gods will that ſhe ſhould be ſubiect to her husband, ſo that ſhe ſhall haue no other diſcretion or will, but what may depend vpon her head. The Lord alſo by *Moſes* ſaith the ſame: *Thy* Geneſ.3.16.
deſire ſhall be ſubiect to thy huſband, and he ſhall rule ouer thee. This dominion ouer the wiues will doth manifeſtly appeare in this, that God in olde time ordained, that if the woman had vowed any thing vnto God, it ſhould notwith- Numb.30.7.
ſtanding reſt in her husband to diſauow it: ſo much is the wiues will ſubiect to her husband. Yet it is not meant, that the wife ſhould not employ her knowledge and diſcretion which God hath giuen her, in the helpe, and for the good of her husband: but alwaies it muſt bee with condition to ſubmit her ſelfe vnto him, ac-

knowledging him to be her head, that finallie they may so agree in one, as the coniunction of mariage doth require. Yet as when in a Lute or other musicall instrument, two strings concurring in one tune, the sound neuertheleſſe is imputed to the strongest and highest: so in a well ordered household, there must be a communication, and consent of counsell and will betweene the husband and the wife; yet such, as the counsell and commandement may rest in the husband. True it is, that some women are wiser and more discreete then their husbands: as *Abigail* the wife of *Nabal*, & others. Whereupon *Salomon* saith: *A wise woman buildeth vp the house: and blessed is the man that hath a discreet wife.* Yet still a great part of the discretion of such women shall rest in acknowledging their husbands to bee their heads, and so vsing the graces that they haue receiued of the Lord, that their husbands may be honored, not contemned either of them or of others: which falleth out contrarie, when the wife will seeme wiser then her husband. So that this modestie and gouernment ought to bee in a wife: namely, that she should not speake, but to her husband, or by her husband. And as the voyce of him that soundeth a trumpet is not so lowd, as the sound that it yeeldeth: so is the wisedome and word of a woman of greater vertue and efficacie, when all that she knoweth, and can doe,

Prou. 16. 1 and 18. 22. and 19. 14. and 31. all.

doe, is, as if it were ſaid and done by her huſband. The obedience that the wife oweth to her husband, dependeth vpon this ſubiection of her will and wiſedome vnto him. As 1.Pet.3.6. Epheſ.5.33.Eſter 1.1.2.&c.12.So that women may not prouoke their husbands by diſobedience, in matters that may bee performed without offence to GOD: neither preſume ouer them either in kindred or wealth, or obſtinatly to refuſe in a matter that may trouble houſehold peace and quiet. For diſobedience begetteth contempt of the husband, and contempt wrath, and is many times the cauſe of troubles betweene the man and the wife. If the obedience importeth any difficultie, ſhe may for her excuſe gently propound the ſame: yet vpon condition to obey (in caſe the husband ſhould perſiſt in his intent) ſo long as the diſcommoditie importeth no wickedneſſe. For it is better to continue peace by obedience, then to breake it by reſiſtance. And indeede it is naturall in the members to obey the conduct and gouernement of the head. Yet muſt not this obedience ſo far extend, as that the husband ſhould command any thing contrary to her honour, credit, and ſaluation, but as it is comely in the Lord: Col.3.18.Epheſ.5.22.Therfore, as it were a mõſtrous matter, and the means to ouerthrow the perſon, that the body ſhould, in refuſing all ſubiection & obedience to the head take vpon it to

guide it selfe, and to commaund the head: so were it for the wife to rebell against the husband: Let her then beware of disordering and peruerting the course, which God in his wisedome hath established: and with all let her vnderstand, that going about it, she riseth not so much against her husband, as against GOD: and that it is her good, and honor to obey God, in her subiection and obedience to her husband. If in the practise of this dutie, she finde any difficultie or trouble through the inconsiderate course of her husband, or otherwise; let her remember, that the same proceedeth not of the order established by the Lorde, but through some sin afterward crept in, which hath mixed gall among the honie of the subiection and obedience, that the woman should haue enioyed in that estate, wherein, together with *Adam*, she was created after the image of God. And so let her humble her selfe in the sight of God, and be well assured that her subiection and obedience is acceptable vnto him: and that the more that the image of God is restored in her, and her husband, through the regeneration of the holy Ghost, the lesse difficultie she shall finde in that subiection and obedience; as many in their marriage haue in deede tried, to their great contentment and consolation.

Further, there is a certaine discretion and desire required of women to please the nature, inclinations,

clinations, and maners of their husbands, ſo long as the ſame import no wickedneſſe. For as the looking-glaſſe, howſoeuer faire and beautifully adorned, is nothing woorth, if it ſhew that countenance ſad, which is pleaſant: or the ſame pleaſant, that is ſad: ſo the woman deſerueth no commendation, that (as it were) contrarying her husband, when he is merie, ſheweth her ſelfe ſad; or in his ſadneſſe vttereth her mirth. For as men ſhould obey the lawes of their cities, ſo women the maners of their husbands. To ſome women a becke of her husband is ſufficient to declare that there is ſomewhat amiſſe that diſpleaſeth him, and ſpecially if ſhe beare her husband any reuerence. For an honeſt matron hath no neede of any greater ſtaffe, but of one word, or one ſowre countenance. Moreouer, a modeſt and chaſt woman that loueth her husband, muſt alſo loue her houſe; as remembring that the husband that loueth his wife, cannot ſo well like of the ſight of any tapeſtrie, as to ſee his wife in his houſe. For the woman that gaddeth from houſe to houſe to prate, confoundeth her ſelfe, her husband, and familie: Titus 2.5. But there are foure reaſons why the woman is to goe abroad. Firſt, to come to holy meetings, according to the dutie of godlineſſe. The ſecond, to viſit ſuch as ſtand in neede, as the dutie of loue and charitie doth require. The third, for employment and prouiſion

sion in houſehold affaires committed to her charge. And laſtly, with her husband, when hee shall require her. Gen. 20. 1. &c. The euill and vnquiet life that ſome women haue, and paſſe with their husbands is not ſo much for that, they commit with, and in their perſons, as it is for that, they ſpeake with their tongues. If the wife would keepe ſilence when her husband beginneth to chide, he ſhould not haue ſo vnquiet dinners, neither ſhe the woorſe ſupper. Which ſurely is not ſo: for at the ſame time that the husband beginneth to vtter his griefe, the wife beginneth to ſcold and chafe; whereof doth follow, that now and then moſt vnnaturally they come to handy gripes, more beaſtlike the chriſtianlike: which their ſo doing is both a great ſhame, and a foule diſcredit to them both. The beſt meanes therefore that a wife can vſe to obtaine, and maintaine the loue and good liking of her husband, is to bee ſilent, obedient, peaceable, patient, ſtudious to appeaſe his choler if he bee angrie, painfull and diligent in looking to her buſineſſe, to be ſolitarie and honeſt. The chiefe and ſpeciall cauſe why moſt women do faile in not performing this dutie to their husbands, is, becauſe they be ignorant of the word of God, which teacheth the ſame and all other duties: and therefore their ſoules and conſciences not beeing brought into ſubiection to God and his word, they can neuer vntill then, yeeld

The wife muſt keepe a good tongue.

When the wife doth holde her peace, ſhe keepeth the peace

The cauſe of domeſticall combats.

Silence becommeth a woman.

Lacke of knowledge of Gods word is the principall cauſe why wiues doe not their dutie to their husbands.

yeeld and performe true ſubiection and obedience to their husbands, and behaue themſelues ſo euery way, as chriſtian wiues are in dutie bound to doe. But if wiues bee not ſo dutifull, ſeruiceable, and ſubiect to their husbands, as in conſcience they ought; the onely cauſe thereof, for the moſt part, is through the want and neglect of the wiſe, diſcreet, and good gouernment that ſhould be in the husbands: beſides the want of good example that they ſhoud giue vnto their wiues both in word and deede. For as the common ſaying is: Such a husband, ſuch a wife: a good Iacke maketh a good Gill. For ſo much as marriage maketh of two perſons one, therefore the loue of the husband and wife may the better bee kept and increaſed, and ſo continued, if they remember the duties laſt ſpoken of, as alſo not forget theſe three points following.

1. They muſt be of one heart, will, and mind, and neither to vpbraide, or caſt the other in the teeth with their wants and imperfections any waies, or to pride themſelues in their gifts: but rather the one to endeuour to ſupplie the others wants, that ſo they both helping and doing their beſt together may be one perfect bodie. One heart & one will.

2. It doth greatly increaſe loue, when the one faithfully ſerueth the other: when in things concerning marriage the one hideth no ſecrets nor priuities from the other, and the one doth How the loue, faithfulneſſe, and dutie of maried folkes may be kept, and increaſed

not vtter or publish the frailties or infirmities of the other: and when of all that euer they obtaine or get, they haue but one common purse together, the one locking vp nothing from the other: and also when the one is faithfull to the other in all their businesses and affaires. Likewise, when the one harkneth to the other, and when the one thinketh not scorne of the other, and when in matters concerning the gouernment of the house, the one will be counselled and aduised by the other: the one of them being alwaies louing, kind, curteous, plaine, and gentle vnto the other in words, maners and deedes.

3. Let the one learne euer to be obsequious, diligent, and seruiceable to the other in all honest things. And this will the sooner come to passe, if the one obserue and marke what thing the other can away withall, or cannot away withall: and what pleaseth or displeaseth them: and so from thence-forth to do the one, and to leaue the other vndone. And if one of them be angrie and offended with the other, then let the partie grieued open and make knowne to the other their griefe in due time, and with discretion. For the longer a displeasure, or euill will rageth in secret, the worse will be the discord. And this must be obserued, that it be done in a fit and conuenient time: because there is some season, in the which if griefes were shewed, it should

They must secretly keepe no euill will in their mindes, but tell their griefe.

ſhould make greater debate. As if the wife ſhould goe about to tell or admoniſh her huſband when he is out of patience, or moued with anger, it ſhould then bee no fit time to talke with him. Therefore *Abigail* perceiuing *Nabal* her husband to bee drunke, would not ſpeake to him vntill the morning. Both the husband and wife muſt remember, that the one be not ſo offended and diſpleaſed with the maners of the other, that they ſhould thereupon forſake the companie one of the other: for that were like to one that being ſtung with the Bees, would therefore forſake the honie. And therefore no man may put away his wife for any cauſe, except for whoredome, which muſt be duly proued before a lawfull Iudge. But all godly and faithfull married folkes are to commend their ſtate and mariage to God by humble and feruent prayer, that he for his beloued ſons ſake would ſo bleſſe them and their marriage, that they may ſo chriſtianly and dutifully agree betweene themſelues, that they may haue no cauſe of any ſeparation or diuorcement. For like as all maner of medicines (and ſpecially they that goe nigheſt death, as to cut off whole members, &c.) are very lothſome and terrible: euen ſo is diuorcement indeed a medicine, but a perilous and terrible medicine. Therefore euery good Chriſtian husband and wife ought with all care and heedfulneſſe ſo to liue in mariage,

1. Sam. 25 36. 37.

1. Cor. 7. 10. 11. 12. 13. 14. 15. 16. Math. 19. 6. Math. 19. 9. & 5. 33.

Luke. 16. 18.

riage, that they haue no neede of ſuch a medicine. As the holy Scripture maketh mention of many wiues and women that were wicked and vngodly, as partly may be ſeene by theſe quotations, 1. King. 11. 1, 2. Prou. 21. 9. and 22. 14. and 25. 24. & 27. 15. Eccleſ. 7. 28. 30: So contrariwiſe, the ſame ſacred Scripture alſo commendeth vnto vs many women that haue been deuout, religious, and vertuous: as partly is manifeſt by that which hath already been ſaid: and alſo by theſe places of Scripture, Ruth. 3. 11. 1. Sam. 25. 3. Pro. 14. 1. and 31. 10. Matt. 28. 1. 8. 9. 10. Luk. 8. 2. 3 & 23. 55. 56. and 14. 1. Act. 19. 14. 15. and 1. 14. and 17. 4. and 9. 36. 39. 2. Ioh. 1. 2. Tim. 1. 5. And whoſoeuer ſhall obſerue it in the reading of the word of God, ſhall finde that it ſpeaketh of the praiſe of as many, and moe good women, then men. Yea, and I am perſwaded, that if at this day a due ſurney ſhould bee taken of all men and women throughout her Maieſties dominions, there would be found in number moe women that are faithfull, religious, and vertuous, then men.

The wife ought to obey her husband in all things, that be honeſt and agreeable to Gods word.

Now, if a wife be deſirous to know how farre ſhe is bound to obey her husband, the Apoſtle reſolueth this doubt, where he ſaith, Eph. 5. 22. ſaying, *Wiues, ſubmit your ſelues vnto your huſbands, as to the Lord.* As if he had ſaid: Wiues cannot be diſobedient to their husbands but they muſt reſiſt God alſo, who is the author of this

this ſubiection: and that they muſt regard their husbands will, as the Lords will. But yet withall, as the Lorde commaundeth that which is good and right: ſo ſhee ſhould obey her husband in good and right, or els ſhee doth not obey him as the Lord, but as the tempter. The firſt ſubiection of the woman began at ſinne. For when GOD curſed her for ſeducing her husband, when the Serpent had deceiued her, hee ſayd: *Hee ſhall haue authoritie ouer thee.* Genes. 3. 16. And therefore as the man named all other creatures, in ſigne that they ſhould bee ſubiect to him, as a ſeruant which commeth when his maſter calleth him by his name: ſo he did name the woman alſo, in token that ſhe ſhould bee ſubiect to him likewiſe. And therefore *Aſſuerus* made a law, that euery man ſhould beare rule in his owne houſe, and not the woman. Becauſe ſhe ſinned firſt, therefore ſhe is humbled moſt: and euer ſince, the daughters of *Sarah* are bound to call their husbands Lord, as *Sarah* called her husband: that is, to take them for heads and gouernours. Heſt. 1. 20. 22. Numb. 30. 7. 8, 9. 1. Pet. 3. 6. Iudg. 19. 26. 9.

Amongſt the particular duties that a Chriſtian wife ought to performe in her familie, this is one: namely, that ſhee nurſe her owne children: which to omit, and to put them forth to nurſing, is both againſt the law of nature, and alſo againſt the will of God. Beſides, it is hurtfull both for the childes bodie, and alſo for his wit: and

It is a ſpeciall dutie of a mother, to giue her children ſucke her ſelfe

and lastly, it is hurtfull to the mother her selfe, and it is an occasion that she falleth into much sickneſſe thereby.

First, Nature giueth milke to the woman for none other ende, but that shee should beſtow it vpon her childe. We see by experience, that euery beast, and euery fowle is nouriſhed and bred of the same that did beare it: onely some women loue to be mothers, but not nurſes. As therfore euery tree doth cheriſh and nouriſh that which it bringeth forth: euen so also it becommeth naturall mothers to nouriſh their children with their owne milke.

1.Tim.5.10.

Secondly, the examples of the Scriptures are many that proue this. As *Sarah*, who nurſed *Iſaac*, though shee were a Princeſſe, and therefore able enough to haue had others to haue taken that paines. Though shee was a beautifull woman, and of great yeares, yet shee her selfe nurſed and gaue sucke to her sonne. Also *Anna*, vnto whom the holy Ghoſt hath left it recorded as a commendation, that shee nurſed her owne sonne *Samuel*. So when God choſe a nurſe for *Moſes*, hee led the Hand-maide of *Pharaohs* daughter to his mother; as though GOD would haue none to nurſe him but his mother. Likewiſe, when the Sonne of God was borne, his father thought none fit to be his nurſe, but the virgin his mother. It is a commendation of a good woman,

Geneſ.22.7.

1.Sam.1.23

Exod.2.8.
Iudg.13.24.
Cant.8.1.
Pſalm.22.9.
Matth.2.14.
Luke.2.7.12.

and

and ſet downe in the firſt place as a principall good worke in a widow that is well reported of, if ſhe haue nurſed her children. And therefore ſuch as refuſe thus to doe, may well and fitly be called nice and vnnaturall mothers: yea, in ſo doing they make themſelues but halfe-mothers, and ſo breake the holy bond of nature, in locking vp their breaſts from their children, and deliuering them forth like the Cuckoo, to be hatched in the Sparrowes neſt. 1. Tim. 5. 10.

Thirdly, the childrens bodies be commonly ſo affected, as the milke is which they receiue. Now, if the Nurſe bee of an euill complexion; as ſhe is affected in her bodie, or in her minde, or hath ſome hidden diſeaſe, the childe ſucking of her breaſt muſt needs take part with her. And if that bee true which the learned doe ſay, that the temperature of the minde followes the conſtitution of the bodie, needes muſt it be, that if the nurſe be of a naughtie nature, the child muſt take thereafter. Yet if it be ſo that the nurſe be of a good complexion, and of an honeſt behauiour: (whereas contrariwiſe, Maidens that haue made a ſcape, are commonly called to be Nurſes) yet can it not bee, but that the mothers milke ſhould be much more naturall for the child, then the milke of a ſtranger. As by experience, let a man bee long accuſtomed to one kinde of drinke, if the ſame man chaunge his ayre, and his drinke, he is like to miſlike it,

as

as the egges of a Henne are altered vnder a Hawke. Neuertheleſſe, ſuch women as be oppreſſed with infirmities, diſeaſes, want of milke, or other iuſt and lawfull cauſes, are to be diſpenſed withall. But, whoſe breaſts haue this perpetuall drought? Forſooth, it is like the gowte, no beggers may haue it, but Citizens or gentlewomen. In the 9. of Hoſea, verſe 14. drie breaſts are named for a curſe. What a lamentable hap haue Gentelwomen to light vpon this curſe, more then other? Sure, if their breaſts be drie, as they ſay they are, they ſhould faſt and pray togither, that this curſe might be remoued from them.

And laſtly, that it is hurtfull to the mothers themſelues both Phiſitians can tell, and ſome women full oft haue felt: when they haue been troubled with ſore beaſts, beſides other diſeaſes, that happen to them through plentie of milke.

The wife is further to remember, that God hath giuen her two breaſts; not that ſhe ſhould employ and vſe them for a ſhew, or of oſtentation, but in the ſeruice of God, and to bee a helpe to her husband, in ſuckling the child common to them both. Experience, teacheth that God conuerteth the mothers blood into the milke, wherwith the child is nurſed in her wombe. He bringeth it into the breaſts furniſhed with nipples conuenient to miniſter the warme

milke

milke vnto the childe: whom he indueth with induſtrie, to draw out the milke for his owne ſuſtenance. The woman therefore that can ſuckle her child and doth it not, but refuſeth this office and dutie of a mother, declareth her ſelfe to be very vnthankefull to God, and (as it were) forſaketh and contemneth the fruit of her wombe. And therefore the bruit beaſts lying vpon the ground, and granting not one nipple or two, but ſixe or ſeuen to their young ones, ſhall riſe in iudgement againſt theſe daintie halfe-mothers, who for feare of wrinckling of their faces, or to auoid ſome ſmall labour, doe refuſe this ſo neceſſary a dutie of a mother due to her children. The properties due to a married wife, are, that ſhee haue grauitie when ſhee walketh abroad: wiſedome to gouerne her houſe: patience to ſuffer her husband: loue, to breed and bring vp her children: courteſy towards her neighbours: diligence, to lay vp, and to ſaue ſuch goods as are within her charge: that ſhe be a friend of honeſt company, and a greater enemie of wanton and light toyes. So then, the principall dutie of the wife, is, firſt to bee ſubiect to her husband, Epheſ.5.22. Col.3.18. 1.Pet.3.1. 2. To be chaſte and ſhamefaſt, modeſt and ſilent, godly and diſcreet. 3. To keepe her ſelfe at home for the good gouernement of her familie, and not to ſtray abroad without iuſt cauſe.

Here

Stepfathers & Stepmothers their duties.

Here it is not to bee pretermitted, but wee muſt ſay ſomewhat touching men and women that bee twiſe married, and ſo become Step-fathers, and Step-mothers. Such husbands and wiues as marrie againe after the death of their firſt wiues, or firſt husbands, are carefully to remember that they doe not diſpleaſe their wiues, or their husbands which they now haue, by ouermuch rehearſing of their firſt wife, or firſt husband. For the courſe and condition of the world is ſuch, that husbands and wiues doe account and reckon things paſt better, then things that be preſent. And the reaſon is, becauſe no commoditie or felicitie is ſo great, but it hath ſome griefe and diſpleaſure, and alſo ſome bitterneſſe mingled with it: which ſo long as it is preſent grieueth vs ſore, but when it is once gone, it leaueth no great feeling of it ſelfe behinde it: and for that cauſe wee ſeeme to bee leſſe troubled with ſorrowes and diſcommodities paſt, then with thoſe that are preſent. Alſo age ſtealeth and commeth on apace, which cauſeth both men and women to be the leſſe able to ſuſtaine and indure troubles and griefes then, than before. Therefore ſuch men and women as bee twiſe married, and be wiſe and religious, ought not to eſteeme their wife, or husband which is dead, better then her or him which they enioy now aliue: remembring the common prouerbe, That we muſt liue by the quicke, and not by

The Husband muſt ſo praiſe his firſt Wife, & ſhe her firſt Husband, as it be not done to the offence or reproch of either to the other.

Iealouſie, which is the ſuſpecting of adultery in the married parties, ought wiſely & carefully to be ſuppreſſed on both parties, without apparant matter.

by the dead: and that wee muſt make much of that we now haue. Let the name of Step-father and Step-mother, admoniſh and put them in minde of their dutie towards the children of the one and the other. For Step-father and Step-mother, doth ſignifie a ſted-father and a ſted-mother, that is, one father, or one mother dieth, & another ſucceedeth & commeth in their ſtead and roome. Therfore to the end that both their loues may be ſetled towards the children of the one and the other, they muſt remember that they are ſtead-father and ſtead-mother, that is, in ſtead of their owne father and mother: and therefore they ought to loue them, to tender them, and to cheriſh them, as their own father or mother did. You muſt not looke vpon them like *Reboboam*, who told his people, that he would bee worſe vnto them then his predeceſſor: for then the children will diſlike of you, and turne from you, as his ſubiects did from him: but ye muſt come to them, as *Dauid* came to the people after *Sauls* death, who ſaid, *Though your maſter Saul be dead, yet I will raigne ouer you:* ſo ye muſt ſay to them, though your father be dead, or though your mother be dead, yet I will be a father, or I will be a mother vnto you: ſo the children will loue you, as much as they did their dead father, or dead mother. For that man that is led with diſcretion, reaſon, and conſideration, will reckon

The verie name of Step-father & Step-mother, teacheth them their dutie.

1. King. 12, 13, to. 21.

2. Sam 2. 7.

himselfe and his wife all one: and likewise, she will account her selfe and her husband as one. And therefore they ought to account both the children of the one, and of the other, as common to them both. For if friendship make all things common among friends, insomuch, that many haue loued & fauoured their friends children as their owne; how much more effectually and perfectly ought mariage to cause the same, which is the highest degree, not only of friendship, but also of all blood and kindred. But Step-mothers doe more often offend, and faile in this dutie, then men, by reason that their affections bee stronger then mens, and many times ouerrule them: and therefore they are earnestly to be admonished and warned, that they shew to those motherlesse children no Step-mothers friendship, but a right motherly kindnes. Let the Step-mother aduisedly consider, that God hath ordained and appointed her (instead of their owne mother) to bee to them a right true mother, and not onely to regard them as children, but as orphane children; and that he requireth her to loue them, and to doe them good, as to her owne. What a griefe would it be to her hart, if she should know now that her owne children whom she hath borne in her owne bodie should (after her death) haue a stepmother that would be rigorous, churlish, and vnkinde vnto them? doubtles those children

drens

drens mother, that dead is, had vpon her deathbed no leſſe care for her children. Let her therfore alwaies haue in minde this ſaying of our Sauiour Chriſt: *As you meaſure vnto other, ſo it ſhall be meaſured to you againe*, that is, as the ſtep mother doth intreate the children of her predeceſſor, ſo another wife may come after her, and intreat her children. For he that tooke away the firſt mother, and ſent her, can take away the ſecond mother, and ſend a third, which will not bee like a ſtead-mother to hers, vnleſſe ſhe bee like a ſtead-mother to theſe. Verely, a good woman will be vnto her husbands children that which ſhe may heare them call her ſo often, that is, Mother. For what chriſtian woman is ſo farre from all humanitie and naturall affection, that will not be moued and mittigated with this word Mother, of whom ſoeuer it be ſpoken? and chiefly of children which cannot flatter, but ſpeake euen ſo from their heart, as they would to their owne mother, of whom they were borne. How ſweete is the name of friendſhip? how many iniuries, hatreds and diſpleaſures doth it hide and put awaie? Then how much more effectuall ought the ſweet name of mother to bee, which is full of incredible loue? Therefore euerie religious and louing wife will be mollified and moued in her heart and mind, when ſhe ſhall heare her ſelfe named mother, by any of her husbands childrē. Mat. 7. 2.

Otherwiſe, ſhe ſhall ſhew her ſelfe to be more vnnaturall and vnkinde, then the wilde ſauage beaſt: for there is no beaſt ſo outragious and cruell but if any other yong beaſt of her owne kind fawne vpon her, ſhe will by and by ſhew kindnes and mildnes vnto it. And ſhall not her husbands children make her kinde and louing vnto them, when they call and ſpeake vnto her, by the louing and ſweete name of mother?

As wiues ought to go comely, cleanly, and handſomely in their apparrell, ſo they muſt in any wiſe beware of pride, riot, or exceſſe therein.

3 The third and laſt point that appertaineth to the duetie of wiues, is, that they do not weare gorgeous and ſumptuous apparrell, or broidered haire trimmed with gold: but that after the example of holy women which truſted in God, they bee ſober in outward apparell, and garniſhed and decked inwardly with vertues of their minds: as with gentlenes, meeknes, quietnes, and chaſtitie, which indeed are moſt precious things in the ſight of God. This point is plainely ſpoken of by the Apoſtle to *Timothie*, chap. 2. verſ. 9. 10. in which place he ſo flatly condemneth both the exceſſe and pride of apparrell, as alſo the pompe, curioſitie and wantonneſſe which women vſe in trimming their heads by plaiting, criſping, broiding, curling, & curiouſly laying out, that no man can ſay more againſt it, in ſo few wordes, then he hath ſpoken to the vtter diſlike therof. For if a mā ſhould occupy himſelf, & giue liberty to his pen to write of the horrible abuſe & exceſſiue

ceſſiue pride, that many women commit in this behalfe, hee ſhould rather want time to write then matter to ſpeake. Therefore ſuch women as will not reforme themſelues herein, we leaue them to the Lord; who(no doubt)wil in his appointed time,not onely ſeuerely puniſh them, but alſo their husbands,for ſuffering this great wickednesſe and diſſolutenesſe in their wiues,as he did the Iewes for the ſame ſinne, as plainely may be ſeene in Eſay 3.16.&c. For ſo it falleth out,according to the common prouerbe, That pride goeth before,& ſhame and deſtruction commeth after. And on the contrary parte, wee hope that ſuch women as be true profeſſors of Chriſt and his religion, will both attire and dreſſe their heads ſo decently, and alſo content themſelues with ſuch comely apparell,as beſt beſeemeth their calling and degree; ſo as by their good example,they may draw on other women to reforme themſelues in this behalfe, and ſo rather to come ſhort of that, which their abilitie and place would ſerue to maintaine,then any wayes to exceede therein,to the ſlaunder of their profeſſion. And let them not ſo much regarde what thing they would fayne haue,but rather what they cannot well be without: ſo that whatſoeuer they haue need of, is too deare of a farthing.

Pride is hatefull before God & man.

Be not therefore proude, for thou art but duſt and aſhes.

Prou.16.18.

Titus 2.3.

Temperance in apparell.

The dutie of Parents towards their children.

This dutie containeth foure points, namely, in teaching or instructing them in religion, in maners, good example of life, and skill of an occupation.

THis dutie consisteth vpon foure points. First, that fathers and mothers do instruct & bring vp their children euen from the cradle, in the feare and nurture of the Lord.

Secondly, that they bring them vp in shamefastnesse, hatred of vice, and loue of all vertue.

Thirdly, that they be vnto their children, examples of all godlines, and vertuousnes.

Fourthly, that they keepe them from idlenes, the mother of all mischiefes, and bring them vp either in learning, or in some good Arte, or Occupation, whereby they may get their liuing with honestie and trueth, when they shall come to age and yeeres of discretion.

The first point

1. Touching the first point, Parents are to be admonished, that they beare in minde, that the cause why the Lord hath blessed them with children, is: first, that they should be carefull to see that their children be so vertuously brought vp, that they may become citizens of the Church of God: so that whensoeuer they themselues shall die in the Lorde, they may leaue their children true worshippers of God in their place.

place. But alaſſe, there be few that haue any great care of this dutie.

It is to be remembred, that it is the fathers dutie, with all conuenient ſpeede to preſent the childe to baptiſme, and there to giue the name vnto his child: as may appeare by the example of *Iacob* and *Zacharias*, Geneſis 31,18.& 4. 25,26. Luke 1,63. Geneſis 16.15.& 21.3. And it were a thing to be wiſhed, that all parents, when, and at ſuch time as God bleſſeth them with children, would giue them ſuch names, as are named and commended vnto vs in the holy Scriptures; to the ende that when they come to yeeres of diſcretion, they by hearing thoſe names, may be excited and moued to follow the vertuous life and chriſtian conuerſation of thoſe men and women, whoſe names they beare, which the holy Ghoſt hath commended them for; and contrariwiſe to eſchue and auoid thoſe faultes and vices, which are diſcommended in them. And yet we haue to remember, that thoſe children which are named and called by, and after any of the names of Patriarkes, Prophets, Apoſtles, or by the name of any other Saint, man or woman, are not any thing the better, becauſe they haue ſuch godly & chriſtian names, vnleſſe that they do imitate and follow them in faith, vertue, and godly behauiour: ſo on the other ſide, they that be not called by ſuch

The children of Chriſtians ought not to be called by any popiſh name. Dan.1.7.

We are neither better nor worſe in reſpect of our names. Ioſua.10.3.

The name profiteth none in whom vertue is not commended.

christian names, as are mentioned in the sacred Scripture, are not in respect of their names any thing the worse, hauing an assured faith in the merits of Christ his death, passion, and bloud-shedding, and leading their liues agreeable to the same. For as neither the yeerely reuenues, nor the glorious titles and names of ancestors, nor to descend of noble parentage, maketh men noble and renowned indeed, vnlesse they themselues be godly honest, and wise: so neither the godly names, no nor yet the faith and vertue of the fathers, auaileth the wicked and vngodly children any thing at all, vnlesse they repent and become faithfull, and godly, as they were. Let vs here consider, that so often as in the race of our life we do heare, or do speake of our name, it doth put vs in remembrance; First, of Gods mercie shewed vnto vs in our Baptisme: secondly, of our promise to God againe. And as in times amongst our ancestors, Infants had their names giuen them when they were circumcised, as appeareth in *Luke*; no doubt to this end, that the circumcised should be admonished by the calling by their names, at what time & place they had their names giuen them, and should thinke that they are written in the number of the children of God, and ioyned in league with him, and made partakers of the couenant: so likewise after the same maner, must wee that haue had our names giuen vs in baptisme,

Luke 1. 59. & 2. 21.

Proper names are also giuen vnto vs, for this vse and end, that is, to distinguish betwixt man and man.

tiſme, remember and beare in minde, that we are by grace adopted to be the ſons of God, & receiued into his fauour, and therefore that we are Gods own, & as it were his goods & riches, as who beare his name as proper vnto him.

2. Secondly, they may aſſure themſelues, that all their labour is loſt which they beſtow vpon their children, vnleſſe they bring them vp in the feare of God, and oftentimes call vpon Gods helpe by earneſt prayer, that he in mercie would vouchſafe to preſerue thē from the manifold ſnares, ſubtilties, and temptations of Sathan, which their tender age is ſubiect vnto. We may heare many parents complaine of the diſobedience of their children: but they do not marke & conſider that they are iuſtly puniſhed by God, for that they thinke by their owne induſtrie and wit, to make them good and vertuous, without Gods bleſſing, which they ſeldome or neuer call for in good earneſt.

3. Thirdly, let them conſider how noble a thing a child is, whom God himſelfe hath ſhaped and formed in his mothers wombe, nouriſhed, brought forth into the light, and indued with body and ſoule, to the end he ſhould (as it were in a table) repreſent God his firſt paterne.

4. Fourthly, let them know that theſe things are to be dealt withall in order. Vnto the bodie they owe nouriſhment, bringing vp, apparell, and ſometime correction, that they may keepe their

Inſtructing, correcting, and praying, make good childrē, and happie Parents.

1.King.2.2,3. Gen.34.30. Iohn 1.5.

children in awe. Vnto the ſoule they owe catechiſing, inſtruction and doctrine: and that of two ſorts, namely of godlineſſe, and of ciuilitie. By the one, they ſhall keepe a good conſcience before God. By the other, they ſhall obtaine a good report among men. For theſe are the two principall points which parents ought to be moſt carefull to plant in this life in their children; both which the Apoſtle comprehendeth in one verſe, where he ſaith, Epheſ.6.1. *Ye fathers prouoke not your children to wrath, but bring them vp in inſtruction, and information of the Lord.* And therefore all parents are diligently to inſtruct and teach their children the firſt principles of Chriſt his religion, ſo ſoone as by age they are able to perceiue and vnderſtand the ſame; that they may (as it were) ſucke in godlines together with their mothers milke, and ſtraightwaies after their cradle, may bee nouriſhed with the tender food of vertue towards that bleſſed life. To haue godly children (no doubt) is the greateſt Treaſure that may be. For in the children do the parents liue (in a maner) euen after death. And if they be well inſtructed, catechiſed, and vertuouſly brought vp, God is honoured by them, the common wealth is aduanced, yea, their parents, and all other fare the better for thē. They are their parents comfort, next vnto God, their ioy, ſtaffe, and vpholding of their age: & therefore parents

ought

ought to begin betimes to plant vertue in their childrens breaſts: for late ſowing bringeth a late or neuer apt Harueſt. Young branches will bow as a man will haue them, but old trees wil ſooner breake then bow. And therefore as arrowes are an excellent weapon of defence, to a ſtrong and a mightie man that can ſhoot them with courage: euen ſo children godly brought vp, are a ſpeciall protection and defence to their parents. And as the ſtrong mans quiuer, the better it is furniſhed with choſen ſhaftes, the better defence he hath: ſo likewiſe the more godly children that parents haue, the greater is their ioy and happineſſe, Yea and further, as arrowes are at the commandement of the owner to be vſed: euen ſo children well taught, are at the commandement of godly parents.

5. Laſtly, let parents remember how many ſinnes they commit and heape one vpon another, which do not their dutie in bringing vp their children, as they ought to do. Firſt, they tranſgreſſe the law of nature, which telleth all men, that their dutie is to bring vp their children godlily and honeſtly. Secondly, they ſinne againſt God: for they deſpiſe the commandement & authoritie of God: for he cõmandeth, that children ſhould be brought vp religiouſly and honeſtly; but hee is a deſpiſer of God, that refuſeth to do as he is commaunded. Thirdly, they offend againſt their owne credite and eſtimation,

Deut. 6. 7, 8. & 4. 9. & 11. 19. Pſalm. 71. 5, 6, 7, 8. Ioſu. 4. 6.

Exod.12,26. 27. Luke 11.12. eſtimation. For Gods will is, that Parents ſhould (after a ſort) be in his ſtead, ſo farre forth as pertaineth to outward diſcipline. But ſuch make ſmal accoũt of this dignity, who neglect their dutie in this behalfe. Parents are further to vnderſtand, that it is their dutie to haue diligent care to ſee their children taught to pray to God, and to rehearſe the Apoſtles Creed, and the ten Commandements. For as by this exerciſe their hearts and minds ſhall the rather be inclined to godlineſſe and reuerence toward God; ſo as they increaſe in age, they ſhall euery day better then other comprehend that which they learne, to their owne comfort, inſtruction, and ſaluation. Alſo, as the tongue is called the glory of man, becauſe that, beſides all other reaſons, by his ſpeech he is diſcerned from the brute beaſtes: ſo it is meete, that ſo ſoone as the childe can begin to ſpeake, his tongue ſhould be employed to glorifie God, by calling vpon him, and by learning ſome ſhort Catechiſme, containing the principles and grounds of chriſtian religion: as alſo in repeating the will of God in ſuch ſort, as he will that we ſhould ſerue and honour him.

If parents do note or perceiue any vice in their little ones, as ſwearing, lying, choller, enuie, filching, couetouſnes, contempt of parents, readineſſe to ſtriſe, and other like corruptions: it is their dutie, diligently & in time to reproue and

and correct them; as men vſe to pluck vp weeds while they bee yet young, leaſt growing vp among the good ſeeds, they ſhould hinder their growth, and choke them vp. By experience we can ſee, that mothers in ſwadling their little ones, doe lay their limmes right, each in his place: likewiſe, if a child bee giuen to bee left handed, they chide him: yea, ſometimes they binde it vp, or otherwiſe reſtraine the vſe of it, that hee may bee accuſtomed to vſe his right hand. Alſo, if the child haue ſome ſtring vnder his tongue, they cut it, leaſt it ſhould binder his ſpeech: much more then ought they to beware, that through their negligence the vices of the ſoules do not increaſe. For it is the dutie of parents, euen in the infancie, to begin to ſhape and frame the ſoule vnto vertue.

It is alſo the dutie of parents to prouide that their children may learne, at the leaſt to write and read: for it may bee vnto them a great helpe in the courſe of this life, and a treaſure of much greater account then mony. And therefore the negligence of many is ſharpely to be reproued. Beſides that, the performance of this dutie doth greatly binde their children vnto them. Neuertheleſſe, the principall end thereof ſhould not haue reſpect to ſuch commoditie, as the children may reape therby towards the vſe of this preſent life: but rather that they may read the word of God to their com-

fort

fort, and inſtruction to ſaluation. Alſo it were their parts to vſe them daily to read ſome chapters of the holy ſcriptures, thereby to incline and winne their affections to the word of God, to inure and acquaint them in the phraſe of the holy Ghoſt, by little and little to learne the heauenly doctrine, to note the examples of Gods vengeance powred vpon the wicked and diſobedient: and of his bleſſings vnto thoſe that walke in his feare. Therfore if parents do looke that their children ſhould obey them, then let them ioine and accuſtome them to Gods word; which wil redownd much to their parents profit. If they cauſe their children to heare & read the holy Scriptures, therein they may learne, *Honour thy father and thy mother:* but if parents doe otherwiſe, then they traine them vp in the ſcriptures of diuels, whereout their children will learne moſt wicked things: but it is not ſo when they are inſtructed in the holie Scriptures. Parents therefore are diligently to apply themſelues to this which God commandeth, and ſo often and earneſtly commendeth vnto them: namely, to inſtruct their children in the knowledge and feare of God, and in the faith of Ieſus Chriſt: Deut 6. 6.7. and 32. 46. Epheſ. 6. 4. ſo alſo to teach them thoſe things which they are to vſe in their age. It is then great folly to linger children in the learning of vaine, trifling, and vnprofitable things, which

as

as they grow in yeares, they will contemne and forget. Parents can be careful enough to bring vp their children in ſome courſe, trade or other eſtate, wherein to get their liuings when they come to be men: and verely ſuch fathers as do neglect that, are vnworthie to haue children. But as the ſoule is more precious then the body; ſo is it the duty of parents, in youth to train vp their children in the practiſe of thoſe things, wherewith in age, euen in this life, they may glorifie God, and be heires of the Lord. If parents want knowledge, or bee vnwilling to take leiſure to teach them; yet let them doe as much for their childrens ſoules, and the life to come, as for their bodies, and this preſent life. Parents that eyther cannot write and read, or will not, or haue not time to teach their children, will yet ſend them to ſchoole: and ſuch as would haue them learne ſome Art or Occupation, or traffique, if themſelues profeſſe not the ſame, wherein they like to employ their children, they will yet put them to dwel with thoſe that doe profeſſe the ſame, to the ende they may learne. How therefore can parents excuſe themſelues, when their children remaine vntaught in thoſe things that concerne the glorie of God, and life euerlaſting? But howſoeuer it bee, if they be neither able of themſelues, nor do prouide to haue them taught by others, they ſhall bee inexcuſable in the ſight of God: and

the ignorance of the children, ingendring contempt of God, loue of the world, and neglect of heauenly felicitie, wil crie out for euerlasting vengeance against their parents: so that if they account not their children as beastes without soule, or if they loue them with the due loue belonging to parents, let them declare their loue especially to the soule: the christian instruction whereof surmounteth all worldly treasure.

Some say, it would bee a great comfort for them in heauen to know their neere kindred, and consequently their children: and this commeth of naturall affection. But might it not bee a greater discomfort for them, euen in their life time, to see them go to hell for want of instruction? Some charge their children to be dull witted, and hard to be bowed, or brought to any goodnesse or vertue. Albeit naturall inclination bee a great helpe or profiting, yet exercise and custome to do well, is a mightie meanes to bend and shape them that way: yea, euen such that by experience we finde this olde prouerbe true: *Vse ouercommeth nature:* as the wheelewright doth by strength bow his timber; & letting it lie long in that bent, it abideth crooked. Barren ground well tilled, soyled, and sowen with good seed, groweth fruitfull, and yeeldeth good increase: Iron weareth with handling: The water by continuall dropping weareth the stone: Wild beasts may be tamed: and wilde colts

colts by cuſtome be brought to the ſaddle, and are content to be led by the bridle: euen ſo the dulleſt capacities may by inſtruction and cuſtome be faſhioned to vertue. As contrariwiſe, the wit moſt inclined by nature to vertue, may by bad inſtruction and the conuerſation of the wicked, be peruerted and grow vicious.

Parents therefore are herein to reſpect two points: firſt to begin to frame and bend their children in their tender youth to vertue, remembring, that a ſeale entereth deepeſt into ſofteſt waxe. They muſt be carefull, that they do not ſpeake or tell any fooliſh tales, baudie rimes, or vngodly ſpeeches before their children: leaſt they infect their tender wits with follie and aſtoniſhment. Experience ſheweth, that children will ſooner learne any language by conuerſation, then elder folkes. Alſo, that the yonger the twig is, the ſooner it is bent or made ſtraight. Secondly, it is the parents dutie, to reſtraine their children from haunting and conuerſing, with ſuch as be vicious, peruerſe, and wicked. And vndoubtedly we ſee, that they do ſoone learne villanous & vnſeemely ſpeeches, and malicious lewd actions, with their corruptions: and as the olde prouerbe ſaith, halting with the lame, they ſhall learne to halt. A child that naturally ſpeaketh wel, by conuerſing with ſuch as corrupt their ſpeech, ſhall degenerate and ſpeake as badly. Tie a young twig that is

crooked, with a ſtraight one, that is ſtronger then it, and in growing it wil become ſtraight, and ſo continue when it is vndone. And contrariwiſe, a ſtraight one tyed to that which is crooked, and ſtronger then it ſelfe, will grow and continue crooked.

Moreouer, parents when they meane to put forth their children to any trade or occupation, or to learning, they then ought carefully to ſee and enquire, whether ſuch as thinke to place them withall, bee religious and vertuous, and endued with the feare of God.

In the admittance of a ſeruant, the feare of ſome temporall, or carnall inconuenience, cauſeth men to enquire of his, or her truth, honeſtie, or other qualities. Therefore, if parents ſhall commit their child to the ordering and inſtruction of a maſter, before they make inquirie of his honeſtie and chriſtian conuerſation, they plainely ſhew, that they haue leſſe care of the corrupting or infecting of their child with vice, then of ſome ſmall inconuenience that might happen by an vnhoneſt, and vnthriftie ſeruant. When they buy an earthen pot, they ſound vpon it, to ſee whether it be broken, leaſt they ſhould be deceiued in a ſmall piece of money; yet doe they not ſound, whether the maſter, to whom they commit their child, be vicious, or vertuous: albeit by putting and placing him with one that is vici-

ous

ous and religious, they put him in danger of loſſe, both of bodie and ſoule.

Some doe reſpect their friendſhip with ſome maſters, rather then their vertue, and ſo doe commit to them their children, leaſt they ſhould be angrie for putting them to another.

Theſe men doe reſemble and bee like him, who being dangerouſly ſicke, vſeth the aduiſe of an ignorant Phyſition, that is his kinſman or familiar friend, for feare he ſhould take offence, if he ſhould call another, albeit, without compariſon, more learned and skilfull.

If thou ſhouldeſt haue any waighтie matter in law, wouldeſt thou rather commit thy cauſe to an ignorant & negligent atturney, becauſe he is thy friend, then to him that were both diligent and learned? Making a voyage through ſome dangerous Sea, wouldeſt thou in a tempeſt, commit thy Ship to a young Pilot, vnskilfull, or drunke, becauſe hee is thy friend? What a foole art thou, that wilt not take the like care of the profite, honour, ſafetie, and ſaluation of thy child?

Others commit their children, either to him, that is beſt cheape, or by whom they may grow into greateſt aduancement in the world, but neuer reſpect the hazard of their child, ſo they may eyther ſpare, or get worldly goods.

Let them alſo bee carefull to reſtraine their children from vice, and to inure and accuſtome

them to vertue. And indeed the fathers that instruct, or cause their children to be instructed, doe farre excell such, as onely doe beget them: for of these they receiue life onely; of the other good and vertuous life. Yet parents ought not so much to relie and rest vpon the diligence of their childrens masters, as neuer to care to vnderstand, how they profite and goe forward in learning and vertue? for the regard of such diligence, would make the masters more carefully to discharge their duties. And thereof came the Prouerb: *The masters eye fatteth the horse:* and this, *The masters eye is the fruitfulnesse of the garden.*

Vpon these sinnes ensue many punishments, both ghostly and bodily, as well in the parents, as in the children: yea, and in all the posteritie.

The holy Scripture giueth great commendation to sundry men & women, for their godly education, and vertuous bringing vp of their children: as to *Abraham*, for he commaunded his sonnes and his household, to keepe the way of the Lord. So *Dauid* counselled his sonne *Salomon* to serue God, with a perfect heart, and a willing mind. It is said also of *Cornelius*, that he feared God, and all his household. Likewise of *Eunica* the mother of *Timothie*, that shee nourished vp her sonne in the words of faith, and good doctrine. For where a vertuous and godly

Gen. 18. 19.
1. Chro. 28. 9.
Act. 10. 2.
2. Tim. 1. 5.
Parents must performe their dutie to their children mo-

godly childhood goeth before, there a godly and vertuous age followeth after. Contrariwiſe, when the parents are not carefull to teach their children to know God, and to know thẽſelues: when they do not breed them vp in vertue, nor reproue them when they do amiſſe, they then become corrupt in their vnderſtanding, and abominable in their doings: ignorant, and void of all knowledge and grace, and of reuerence or feeling of nature.

derately with great grauitie and authority. Gen. 22.7,8. Pro. 4.3.4,5,6. Pro 3.1,2.&c. That is thought to be well done, which is done by example. 2. Sam. 13.28, 29. Ezech. 16.44. Eſay. 24.2. Fruites are wont to take their ſhape and nature of the tree.

If Parents be deſirous to haue their children vertuous, and honeſt indeed (as in conſcience they ought) then they muſt be diligent and careful to practiſe godlineſſe and honeſtie thẽſelues. For we ſee by experience, according to the common Prouerbe. *As the old cocke croweth, the young learneth: ſuch a father, ſuch a ſonne: and ſuch a mother, ſuch a daughter.* For like as when the head is well and ſound, and alſo the ſtomacke pure from hurtfull humours, the bodie is commonly well affected: euen ſo, where the head or chiefe of any familie or houſehold, is religious and ſound in the faith, and feareth God, it commonly goeth wel with all the houſehold.

What ſhall it auaile, for parents to teach their children honeſtie and modeſtie, when they thẽſelues in their workes and behauiour, do inuite them to wantonneſſe, and lewdneſſe? Verball inſtruction, without example of good deeds,

is a dead doctrine: and contrariwise, good examples are the life of instruction, to make it profitable and effectuall. If the example of parentes bee contrary to their instructions: If they teach their children sobrietie, modestie, and chastitie, and yet themselues will follow drunkennesse, foule and lasciuious speeches, gestures, and actions: it is as if with their tongues they should say: be vertuous and by the hands leade them with them to all vice and corruption. So that wicked parents are wicked counsellers to their children. If we would take him to be a Monster in nature, and vnworthy to liue in a Common wealth, that should counsell his childe to drunkennesse and fornication; what shall we thinke of those, who committing such iniquitie, do by their example much more mightily put forward their children to such abomination, then by word they are able? What account can those Parentes giue vnto GOD, who by their euill example, haue drawne into Hell their children, whom he deliuered to their charge to be guided into Heauen? Albeit such parents pitie not themselues, yet at least let them take pitie of their children, and not carrie them with them into euerlasting destruction. Such parents then deserue grieuously to be reproued, as shall vse any lewd speeches, or shameleſſe behauiour, in briefe, any worldly or carnall actions, in the presence

of

of their children, to whom their example may be as a diſpenſation, to giue themſelues to the like. As alſo, how can they forbid that in their children, which they themſelues do commit? How can they correct thē for the faults, which they themſelues vſe? Albeit children, in reſpect and reuerence to their parents, dare not reply and ſay, that themſelues do theſe things, for the which they reprooue them: yet will the neighbours or others, obiect it to their ſhame. Beſides, their authoritie ſhal be ſo much the leſſe, in that they declare in their works and actions, that they allow ẏ which they forbid in words.

If parents therefore deſire that their inſtruction may be effectuall, and yeeld fruit, let them declare the ſame in holy life, and vertuous conuerſation: let them ſo order and gouerne themſelues, that their children ſeeing the ſame, as it were in a glaſſe, may be reſtrained from diſhoneſt ſpeech and wicked deedes: let them do as guides, that ſhew the right way ouer foordes and riuers, by going before thoſe whom they leade: that their children following the ſteps and examples of their parents, may conforme themſelues to their vertues, and ſo with them, and by them, be ledde to ſaluation, and life euerlaſting.

For this cauſe *Moſes* gaue commandement vnto the Iewes, that the law might be kept in their families, that they might proſper in al that Deut. 6. 5, 6, 7. & 31. 13.

they went about. When *Obed-edom* had receiued the Arke of God into his houſe, which
1.King.17.10. &c. ſignified true Religion, the Lord bleſſed him and all his houſehold. When the widdow of
2.King.4.1.&c *Zarepthah* in the dayes of *Eliah*, and the other widdow of Iſrael, in the dayes of *Eliſha*, had receiued the Prophets of God into their houſes, who is ignorant how mightily and mercifully the Lord prouided for them? When our Sauiour Chriſt had reſtored the Rulers ſonne to
Iohn 4.53. his health, the Ruler beleeued and all his familie. After *Zacheus* had receiued Chriſt into his
Luk.19.9. houſe, and was conuerted: ſaluation came to
Act.10.44. the ſame houſehold. To be ſhort, when *Cornelius* the Centurion embraced the Goſpell, his familie alſo beleeued and were baptized, and the holy Ghoſt fell vpon them all, which heard the preaching. And how well that houſe
2.Tim.1.5.& 3.15. was ordered, where *Timothie* was brought vp, his knowledge in the Scriptures from a childe can witneſſe.

And this is alſo a point worthy to be remembred, that the Lord, by his Prophet *Ezechiel*, calleth the children of the Iſraelites, which they
Eze.16.20,21. had begotten, *His children*, becauſe they were partakers of the promiſes, and ſigned with the ſeale of his couenant: and the Prophet calleth
Pſal.127.3. them, *The inheritance of the Lord.*

Such parents therefore, as be Chriſtians, muſt

muſt know, that their children are alſo the children of God, and partakers of thoſe bleſſings that are promiſed to them in Chriſt Ieſus their Sauiour: and therefore that they ſhall do great iniurie to God himſelfe, whoſe children they are, if they ſhall not ſee them carefully brought vp in his feare: and much more, if they, as before time many haue done, bequeath them, and in a maner conſecrate and ſacrifice them to the ſeruice of men, by thruſting them into Abbeyes, Munckeries, Frieries, Nunneries, and Seminaries, there to be brought vp, and remaine in perpetuall bondage of ignorance and errour, in ſuperſtition and idolatrie.

See more of this point in the Treatiſe of the vſe and neceſsitie of catechiſing.

The ſecond point is, that fathers and mothers do nouriſh and trayne vp their children in ſhamefaſtneſſe, hatred of vice, and loue of all vertue.

The ſecond point.

They be charged by the fift Commandement, to feed, to nouriſh, and to bring vp their children, to teach them the principles and ſeed of chriſtian religion: to ſee they learne the Catechiſme, to teach them to praiſe God before and after meales, as alſo to teach them by little and little, and by often repetitions, to vnderſtand wherefore the Sacraments were inſtituted: to teach them manners, how to behaue themſelues decently in their going, in their ſpeaking, and geſture of their bodies: how to order

Eſay. 28. 10. Deut. 6. 20. Exod. 12. 26. and 13. 14. The proper dutie of good parents to their children, is to nouriſh them ſobeily, to keepe them vnder obedience, & to teach them good maners.

order themselues reuerently in the Church: how abroad in all places, and towards all men, in all honest companies: and so to begin some conscience in them. For it were better for children to be vnborne, then vntaught.

Now contrary to this, is, when parents suffer their children to haue their will from the beginning: when they discourage & daunt them by seueritie, and by being too hastie with them: when they let the common ignorance of the word to be rooted in them, and haue no care to frame them to learne trueth & godlinesse, and so to prepare them, to be apt to receiue profit from the publike Ministerie.

Pro. 23. 13. & 19. 18. and 29. 15. 17. & 22. 6. 15. & 13. 24.

It is therefore meete for all fathers and mothers, if they will haue ioy of their children, that then they correct them when they do amisse, and kepe them in shamefastnesse, hatred of vice, and loue of all vertue, according as the holy Ghost counselleth by the mouth of the wise man in sundry places.

For as the common Prouerbe is; *Byrch breaketh no bones*; neither doth moderate correction bring danger of death: but oftentimes it bridleth and keepeth backe the childe, that otherwise would runne headlong into hell, and so is a meane to saue his soule.

For the fountaine of all vertue, and chiefe of all mans felicitie, is good instruction, and right bringing

bringing vp. And contrariwiſe, children euil brought vp, bring ſhame & great heart-breake to their parents. As old *Elie* was corrected himſelfe, for not correcting his ſonnes, which is a notable example, neceſſarie for all parents to imprint in their hearts, that they may ſee their children well taught and corrected, leaſt they procure the wrath of God to fall vpon them, as did vpon this *Elie*, who honoured his children aboue the Lorde, and therefore the Lorde cut him and them off. For the comfort hee had of his ſonnes, was this: the Arke (the witneſſe of the Lords preſence) was loſt, thirtie thouſand of the people ſlaine, his two ſonnes *Hophni* and *Phinehas* killed: himſelfe when newes thereof came to him, for ſorrow fell backeward, and brake his necke: vpon this his daughter in law, fell in trauell, and in trauell died: the remnant of his houſe was glad to craue and begge for a ſmall peece of ſiluer, and a morſell of bread.

1.Sam.2.12. & 3.12.13.14. & 4.11.
1 King.1.5.6.
2.King.2.23. 24.

Alſo the two and fortie children, that mocked *Eliſha* the Lords Prophet, ſaying, *Come vp thou bald head*, were rent in peeces with Beares. Thus we ſee that children vntaught, and vnchaſtiſed, bring ſhame and confuſion to their parents.

2.King.2.23, 24.

Let them therefore alway remember this, that they prouide and beſtow diligent labour, that their

How children ſhould be brought vp.

Hold thy children in awe, and they shall haue thee in reuerence.

their children be forthwith instructed in vertue and godlinesse, whilest their wits are yet voyd from cares & vices, and whilst their age is tender and tractable, and their minds flexible, and readie to euery thing; for then they will keepe fast good lessons and vertuous precepts, if they be taught them. For this is certaine, that we remember nothing so well when wee be olde, as those things we learne in yong yeeres.

It shall be conuenient and profitable therefore to handle the waxe straightway while it is moyst: to season those earthen vessels with very good liquor whilst they are new: to dye and litte the wooll while it is faire and white, and not defiled with any spots. The Emmets, or Pismires are not taught to gather into their holes or hillocks in Summer, whereby they should liue in Winter. Bees learne not to make their cels, to gather iuyce, and to make honey: but all these thinges be done by instruction of nature. So euery liuing thing, the lesse meete it is to learning, so much the more it hath of natiue prudence. But man neither can eate, nor goe, nor speake, except he be taught. Then if fertile fields, for want of tillage waxe barren: if trees being neglected, eyther bring forth no fruite, or else the same vnsauourie, without diligence or grafting and pruning: if dogs be vnmeete to hunt, the horse and oxen vnapt to the

Pro. 30. 25. & 6. 6, 7.

plough,

plough, except mans diligence be put thereto: how wilde then and vnprofitable creatures would children become, except diligently and in due time they ſhould be faſhioned by good bringing vp? What a ſhame is this for any man to take great care to haue his dog well taught, his horſe well broken, his land wel husbanded, his houſe goodly trimmed, & richly furniſhed: and yet to haue his child ſhamely rude in maners, and altogether void of all garniſhing and inſtruction of vertue and godlineſſe? What a great folly and madneſſe is this, for a father to take great care and thought how to get mony and poſſeſſions, and to haue no regard of his childe for whom the ſame is gotten? This is no leſſe ſhame to heare, then if a man taking thought for the ſhooe, would ſet nought by the foot: or with great care & ſtudie would prouide, that there ſhould be no fault in the childes garment, not regarding the health of his bodie. This is (as the common ſaying is) to be penny-wiſe, and pound-fooliſh: to ſaue a ſticke, and burne a houſe: to ſaue a ioynt, and loſe the bodie. But oh vaine man, haſt thou more care and deſire to leaue thy ſonne a faire building, and ful of lands, then for to inſtruct him in the way of godlineſſe, and ſo leaue him a vertuous conſcience? Haſt thou rather a deſire to hoord vp treaſure for him, with ruſt and moth to be conſumed, Mat. 6. 19.

ſumed, then to teach him the knowledge of God, which will not canker, but laſt for aye? Moſt parents (a pitifull thing to remember) be louing to the bodies of their children, but their ſoules they care not for: they deſire their welfare in this world, but they paſſe not what they ſhall ſuffer in the world to come. Yea, fathers prouide lands, rents, reuenues, great annuities, fees and offices, for their children here: but alas, few prouide or bee carefull to haue them brought vp in vertue, and the feare of God. For the loſſe of their liues and bodies, they will ſore bewaile and much lament: but the health and ſaluation of their ſoules, they make no reckning of. If they ſee them poore and ſicke, they ſorrow and ſigh; but though they ſee them ſin, and greatly diſpleaſe God, they are nothing grieued. It behooueth, that parents doe carefully obſerue, vnto what vices their children are moſt inclined, and ſo by good meanes admoniſh and draw them from the ſame. As parents be carefull to prouide temporal things for their childrens bodies, which are tranſitorie: ſo much more careful ought they be to prouide ſpirituall things for their ſoules. And as they be diligent to keepe the bodies of their children from fire and water, when they be young: ſo much more they ought to take care, that their ſoules be not poyſoned with vices, & falſe and erronious

erronious doctrine, when they come to yeares of diſcretion: and this is the moſt acceptable ſeruice that they can doe to God. Children are called the fruit of their parents. Therefore, as a good tree is knowne by bringing forth good fruit: ſo parents ſhould ſhew their goodnes in the good education of their children, which are their fruit. Pſal.13.21. Mat.12.33.

To teach a child in the trade of his way, as *Salomon* commaundeth, Prou.22.6. is, not only to inſtruct him vnto godlineſſe, but alſo vnto all other humane duties: wherefore this dutie then belongeeh vnto parents, and they are bound to doe it. For who ſhould teach and informe the child, but they which haue the gouernment & commaunding of him? But it is well knowne, that parents onely haue the gouernment and commanding of their children, or ſuch as they ſhall procure for their better education, and therefore this charge and dutie lieth vpon them, & they muſt looke vnto it. Againe, this is apparant euen by the generall law of nature, which hath taught the verie bruite beaſts to bring vp their young. And further, this dutie is yet enforced from the opportunitie of the thing commanded. For euen as a plant will ſooner take nouriſhment, and thriue better in the ſoyle where it firſt grewe or ſprung vp, then in any other ground, becauſe it liketh his Reaſons.

owne

owne ſoile beſt: ſo children will ſooner take inſtruction and good nourture from their parents, whom they beſt like, and from whom they had their firſt being, then from any other: and therefore you parents are in fault, if your children bee not well taught. For whatſoeuer good commeth from the parent to the child, is naturall and kindly, no otherwiſe then the warme milke from the mothers dugge: you ſhall ſooner be heard of your children, then eyther the ſage counſell of the ancient, or the forcible and mouing ſpeech of the learned. Laſtly, the rule of iuſtice doth require, that euen as the
Gen. 5. 3. firſt parent *Adam*, and ſo all other after him, haue beene a meane of falling to all their poſteritie, in the begetting of children in their owne image, which according to the law of creation, ſhould haue beene borne Gods Image: ſo now in liew of this, all parents ſhould lend their hands to lift them vp again, and neuer ceaſe, vntil they ſee in ſome meaſure, the beautie of the firſt Image, and the vertue of the ſecond *Adam*. This is confirmed by many teſtimonies of Scripture, as amongſt other, theſe doe proue. Deut. 4. 9. and 11. 18. 19. Epheſ. 6. 4 Pſal. 78. 5. And becauſe this dutie of parents, is many times committed to Schoolemaſters, to Maſters of Families, to Dames, to Patrones, and Guardians, and ſuch like: they muſt therefore vnderſtand,

vnderſtand, whoſoeuer they bee, that they are bound by the voyce of the almightie, to performe and to doe the dutie of parents, to all ſuch as are committed to their charge, as if they were their owne children.

Now, the vices which ſome parents commit, in not performing theſe duties before and after named, and ought of them to bee eſchued, are theſe.

1. Firſt, the ignorance of the parents: as if they be ſo rude, that they bee not able to teach their children, then they greatly offend God in the breach of this ſo neceſſary a dutie: and therefore they muſt indeuour to get ſo much nourture and knowledge, as that they may be able to inſtruct others vnder them.

2. The ſecond vice is, the prophaneneſſe of many parents, who, ſo they may prouide liuelihood & neceſſaries for their children, they care for no more.

3. The third vice is committed, of ſuch poore parents, which make no great choiſe with what Maiſters and Dames they place their children, ſo they may haue meate & drinke inough, and wages thereto competent, and are neither back-beaten, nor belly beaten, as they ſay. Alas, ſuch poore children, while they ſerue for their bellies, they may looſe their ſoules, becauſe they want godly maiſters and dames, to giue them wholeſome inſtruction, to holde them in by

good example, and to gouerne them continually in the feare of the Lord. Wherefore here let all Parents learne, that it is their dutie to make choise of such maisters and dames for their children, as are godly and religious, wise hearted, such as are both able and well disposed, to traine vp youth in all good nurture, and Gods seruice: and not only this (for the greatest care of all lieth vpon the parents) but also they must so often, as conueniently they may, repaire vnto them, and see how they profit, and holde them vp by their good counsell, and be carefull to intreate those which haue the gouernment of them, to be good vnto them, in this chiefe point aboue the rest.

Pro.18.21. For (as *Salomon saith:*) *Life and death is in the power of the tongue:* so we may well say, life and death is in the education of our children. If they be well brought vp, it shall be life vnto them: but if it be otherwise, they are trained vp to euerlasting death.

4. The fourth vice is, the fault of many maisters and dames, who make no further reckening of their seruants, then they doe of their brute beasts. For so long as their worke and businesse be well done by them, they care for no more, and they will teach them no further, then may serue for their owne turne and benefit: that is, to be a profitable seruant vnto them. Such maisters make their seruants drudges to the world and the diuell: and the life of such youth, dieth

while

while it ſhooteth vp. All theſe ſin and treſpaſſe againſt the will and word of God, becauſe they are contrary to good nurture and godly inſtruction. Parents muſt bee very carefull, that their children may learne ſome occupation, or profeſſion of life: and this is either mechanicall, which wee call handicraft: or liberall, which is the learning of ſchooles: and the end of this is, either to get their liuing honeſtly, and in Gods ordinance, or elſe if they want no maintenance, to apply their profeſſion and trade to the benefit of the Common-wealth. No child of what birth and ſtocke ſo euer hee bee, ought to want this inſtruction and bringing vp. If thou ſay, my childe hath no need of any trade: yet the Common-wealth and Gods Church hath need of him, for no man is borne for himſelfe, but his friendes will require one part, his kindred another, and his countrie the third. And if handicrafts like thee not, thou haſt the liberall Sciences, of which no man euer was yet aſhamed, but many haue made them their crowne of glorie. *Saul* was anoynted King, while he was ſeeking his fathers Aſſes: and *Dauid* was taken from the ſheepefolde, to feede with his wiſedome, and gouerne with his prudence that honourable people of the children of Iſraell. And againe, wee reade that thoſe two famous Prophets, *Eliſha* and *Amos*, the one was called from the plough, and the other from keeping of

1.Sam.9. 2.&c.and 16. 11. Pſal.78.70.71. 1.King.19.19. Amos.1.1.2.

beastes: which examples doe plainely teach vs, that the great and reuerent God despiseth no honest trade of life, bee it neuer so meane, but crowneth it with his blessing, to draw all good mindes to his holy ordinance. But now a daies, such is the pride of our harts (a thing to bee lamented through all our land) that many gentlemens children may not be brought vp in any trade. Oh it is too base and beggerly for them: they must liue of their lands, they must maintaine their gentrie: a small learning will serue their turne: but in the meane while, this ordinance of God is neglected, what misery from hence ensueth? Who are the wasters of patrimonies? Who are the robbers and rouers in the Common wealth? who are the deflowrers of maidens? Who are the defilers of matrones? Who are the corrupters of youth? and to speake in one word, who are the seedes-men of all mischiefe in our countrie, but these children of gentlemen, who haue not been taught and trained vp in learning, or some occupation, while they were young? For euen as a weed, if it grow in a rancke soyle, will waxe out of measure noysome: so these children comming of honorable and worshipfull parents, brought vp, in ease, and pampered with the delights of gentrie, they waxe immeasurably vicious, and who may keepe them vnder? neither lawes, nor Magistrates, nor any other good meane.

First,

Firſt, Parents muſt teach their children to vſe faire ſpeech, not onely towards them ſelues, but alſo towards others, and to call their betters by a reuerent and an honourable name: 1. Sam. 25. 24. Mar. 10. 17. Pro. 16. 24. Good manners in ſpeech

Secondly, to ſpeake modeſtly and humbly of themſelues, and this poynt of good manners they may learne of that wiſe matrone *Abigail*, in 1. Sam. 25. 41. where we reade, that when ſhe was ſent for of *Dauid*, to be his wife, ſhe firſt bowed her ſelfe to the ſeruants, and then made this lowly anſwere to him that brought the meſſage: *Behold, let thine Handmaide be ſeruant to waſh the feete of the ſeruants of my Lord.*

Thirdly, to admoniſh them, louingly to ſalute their frends and acquaintance, and generally all others, whom they take to be chriſtians and brethren: which conſiſteth in praying well to others, wiſhing health and proſpetitie vnto them: Luke 1. 28, 40. 1. King. 1. 27.

Fourthly, to put the in mind, to acknowledge a benefit, where they haue receiued it, with giuing of thankes: Eccleſ. 29. 16. Geneſ. 30. 37.

Fiftly, to teach them to confeſſe an offence where it is committed, with humble craiuing of pardon. An example hereof, they may haue in that vertuous and faire ſpoken matrone *Abigail*, as they may reade in. 1. Sam. 25. 23. &c. Oh that men and children ſawe what great daungers they drawe vpon them by the neglect of this

dutie, and might preuent it: and also what gracious blessings they might procure both to themselues and others, by meanes of it, as this vertuous *Abigail* kept *Dauid* from shedding innocent blood: saued her owne life, with the liues of her familie, and in the end was receiued to be a Princes wife, for the wise carriage of her selfe in this matter.

Againe, Parents must teach their children good manners, and ciuill behauiour, to rise vp to their betters, to vncouer the head; to make obeysance, to bee curteous towardes their equals, to bee gentle and lowlie to their inferiours, and louing and kinde to all: this is no lesse needefull for youth, then their meate and their drinke.

Also to admonish them, to giue their elders and betters leaue to speake before them: Iob. 32.45. That they keepe silence while their betters are in place, vntill they be spoken vnto: and then they must make answere in few wordes, without vnnecessary circumstances, and directly vnto the matter. And they may not be loude, babling, or botte in speech, but colde and milde: Pro. 17.27. Warne them, that they doe not interrupt or trouble others while they are in speaking. Pro. 29.20. Wherefore, if children will keep the bounds of good maners, they must not bee streperous or troublesome in talke, but they must obserue and take their due time and course,

courſe, and if there bee any thing ſpoken, vnto which they would willingly make aunſwere, they muſt eyther courteouſly craue leaue of him that ſpeaketh, or elſe they muſt carrie it in remembrance, vntill their turne commeth to ſpeake, which is the better of the twaine. And further, they muſt giue an entercourſe of ſpeech vnto others: and ſo ſuffer others to ſpeake by them: for there is a time to keepe ſilence, and ſo to heare others ſpeaking, for hee that will haue all the talke, paſſeth the boundes of good manners.

Moreouer, Parents ought to teach their children, how to frame their geſtures to a reuerent and dutifull behauiour towards others, which conſiſteth in theſe poynts. Good manners in geſture

1. The firſt is to meete thoſe that are comming towards them. And of this they haue an example in holy *Abraham*, Geneſ. 18.2. where it is ſaid: *And he lifted vp his eyes and looked and lee, three men ſtood by him, and when he ſaw them, he ranne to meete them from the tent doore.* Againe, another example they may haue in King *Saloman*, ſitting vpon his regall throne: 1. King. 2.19. *Bathſheba therefore went to King* Salomon, *to ſpeake vnto him for* Adoniah, *and the King roſe to meet her.*

2. The ſecond is, to riſe vppe to elders and betters, when they paſſe by them. And this is taught *Leuit.* 19.23. *Thou ſhalt riſe vp before the*

heare head, and honour the person of the olde man, and dread thy God, I am the Lord. But heere wee must warne you of a great abuse, which for the most part is committed in all Churches, and which tendeth to the high dishonour of God: which is this, that neither you your selues, neither your children, nor seruants, do knowe the time of your duties, but you will then rise vp to men, when both you and they should kneele downe to God: as if one that is more honorable among you, shall come into the Church, while you are vpon your knees in prayer vnto God, presently you start vp, and leaue God, to reuerence men. Is this religion? is this deuotion becomming Gods house? is not this all one, as if a man should say, stay GOD, heere comes in my father, my maister, my worshipfull neighbour, and my good friend, to whom I am much beholden, I must doe my dutie vnto him, I must rise vp till hee bee past, and then I will come to thee againe? What is this but to preferre men before GOD? this doing plainely sheweth, that such are louers of men, more then God: and that such as take this dutie and reuerence vpon them, are robbers of Gods honour, and they shall answere him for it. Is there no time to shewe our dutie towards men, but euen then, when wee are about Gods seruice? Why, know thou, when man standeth before God, how honourable

so

ſo euer hee bee, hee is but dung and filth, and not to bee regarded: and let Parents learne this wiſedome, that while they are taught their duties towards men, it is not to robbe God of his worſhip: but there is an appoynted time to euery dutie and purpoſe: as *Eccleſiaſtes* in his third chapter well admoniſheth: *To all things there is an appoynted time, and a time to euery purpoſe vnder the heauen.* It is recorded of *Leuie*, to his eternall praiſe: Deut 33. 9. that in Gods cauſe he ſaid of his father and mother: *I ſee him not, neither knew he his brethren, nor his owne children:* euen ſo beloued, our eyes and our minds, & deuotions, ſhould be ſo fixed and intent vpon God, when wee are in his ſeruice, that wee ſhould not ſee or regard any man in that while. And againe, we reade in the ſecond chapter of the Goſpell after S. *Iohn*, of our Sauiour himſelfe, who though he was the moſt dutifull childe that euer was borne of woman, yet when hee was about his fathers buſineſſe, hee ſaith vnto his mother: *Woman, what haue I to do with thee?* which examples will teach vs, that when we are about Gods ſeruice, all other duties muſt ſleepe and be laid apart. Eccleſ. 3. 1. Iohn. 2. 4.

3. The third dutie of good manners, to bee obſerued in their geſture, is to ſtand while their betters are ſitting in place: example of this wee haue in holy *Abraham*, of his entertaining of the two ſtrangers, as it is written *Gen.* 18. 8.

18.8. *And hee tooke butter and milke, and the calfe which he had prepared, and set before them, and stood by himselfe vnder the tree, and they did eate.* Well may *Abraham* be called the father of the faithfull, for giuing his children so good example.

4. Their fourth dutie, is to bend the knee, in token of humilitie and subiection: example of this Mat.10.17.1.King.2.19.

5. The first thing is, that they giue the chiefe place to their betters, and to offer the same to others in curtesie. 1.King.2.11. Luke.14.8.9.10.Pro.15.33.and 16.18.

6. Their last dutie, is, to vncouer their head. And though wee finde no example for this in holy scripture, as beeing not vsed in those former times: yet seeing the thing is ciuill and comely, and one of the speciall curtesies of our daies, we will confirme it also with the authoritie of Gods word: Phil. 4.8. *Whatsoeuer things are honest, whatsoeuer things are of good report, those things do.* And again, 1.Cor.14.40. *Let all things bee done decently, and according to order.* But this kind of ciuilitie, is both decent and according to order, as also honest, and of good report: and therefore warranted and commended by Gods word, and so worthy to be followed. Therefore if our children bee not thus trained vp in nurture, while they be yong, when they be olde, they shall be found so head-

strong,

ſtrong, and they will not be gouerned, but this conſequent muſt needes follow, that all order ſhall bee taken away, and then confuſion muſt needs enſue. For if nurture bee neglected, then our elders and gouernours ſhall not bee reuerenced: if they be not reuerenced, they will not be regarded: if they be not regarded, they will not be obeyed: and if they be not obeyed, then ſteps in rebellion, and euery one will doe what he liſteth.

Theſe vices and great abuſes, are to bee reformed, and with ſpeede amended, not onely of many parents and maiſters themſelues, but alſo that they labour with all diligence, that they may be redreſſed and amended in their children and ſeruants: firſt, the groſſe ignorance in the grounds of chriſtian religion, which yet remaineth in any Parents, Maiſters, and their families, who giue themſelues to ſleepe in the Church, to talke one with another, to turne ouer their bookes there, and vſing of their owne priuate deuotions or praiers, in the time of publike preaching and prayer, all which no doubt are greeuous ſinnes and tranſgreſſions: and beſides many abſent themſelues from holy exerciſes, and ſpecially vppon the Lords day, then lying in their beds, haunting of Ale-houſes and tauernes, riding and going abroad about their worldly affaires, for pleaſure and profit, being alſo wearie whilſt they be preſent at prayers and

prea-

preaching, seldom do they preuent or come before prayers, nay many come in the midst thereof, to the great disturbance of the same, and others that are there: and some againe before the sermons are ended: other some after the prayers made, and before the singing of the Psalmes, and the vsuall blessing to be pronounced, depart thence, whereof they as well as those that tarrie, should bee partakers, posting also out of the Church, as it were from a play, or may-game, as though they supposed that no more reuerence should be shewed there, then in other places or that some part of diuine seruice belonged vnto them, and not vnto other some, whereas in verie truth, euery one ought to be a like partakers of the whole. And how should wee looke for any goodnesse from God, where this, that is the seede of all sinne, and the nurse of all abhominations raigneth and swaieth so much?

Let such as are fathers and mothers, and haue children, know in what sort they must bee carefull for them. Their children are the good blessings of God, they be members of the body of Christ, and the sonnes of God. The kingdome of heauen belongeth to thē. God hath appoynted his Angels to guide and leade them, and to shield them from euill: and their Angels bee in the presence of God, and doe behold the face of their father which is in heauen, They bee fresh plants of the Church. Who knoweth what ne-

Math. 16. 14.

cessary

ceſſary inſtruments they may be in the houſe of God? It is not inough to feede them, to cloath them, & to nouriſh their bodies with neceſſarie ſuſtenance. For the heathen doe this, which knowe not God: and the ſauage & brute beaſts, and the birdes, which haue no vnderſtanding: they breed vp their young ones, and are tender and painful to prouide for thē. The Aſſe though ſhe be dul, the Beare and Lion, though they bee wilde and cruell, yet ſeeke they far and neare, to get wherewith to helpe their young. Therefore, if there be any, or can be any, which doth forſake and leaue his owne, hee is more beaſtly then the fooliſh Aſſe, and more vnnaturall, then moſt cruell Beares and Lions, and Tigers.

But in this behalfe, men are for the moſt part ouer carefull. For this cauſe many builde their houſes with blood, and ſeeke poſſeſſions by iniquitie: they ioyne houſe to houſe, and field to field, and will dwell alone vpon the earth: they oppreſſe the poore and needie, and doe wrong to the Widdow and the fatherleſſe: they make money their God, and ſpoyle one another: and all to prouide for their children. This is the couer and cloake for all their miſchiefes, they may not leaue their children vnprouided for. Vnhappy are ſuch fathers: which in this ſorte care for their children, by the ruine and ſpoyle of the needie and innocent, and ſo breake the commaundements of God: becauſe their portion

Eſay. 5. 8.

Eſay. 33. 1.

portion ſhall bee with the wicked, in the lake that burneth with fire and brimſtone. And vnhappy are their children, becauſe they are partakers of their Fathers wickednesse, and therefore ſhall alſo be partakers of puniſhment with them. The Prophet *Dauid* ſaith: *I haue ſeene the wicked ſtrong, and ſpredding himſelfe like a greene Bayetree: Yet hee paſſed away, and loe, he was gone, and I ſought him, but hee could not be found.* His roote was deepe, his ſtocke ſtrong, his braunches broad, hee ſpread ouer and ſhadowed the whole countrie: yet he paſſed away. He departed, his ſonnes died, his houſe ſoone decayed, and his name was in little time quite forgotten.

Pſalm.37.35. 36.

Oh, how much better then is it, to furniſh the mindes of our children, and to inſtruct them in godlineſſe, to teach them to know God, to leade their life vertuouſly, and to rebuke them, and chaſtiſe them for ill dooing.

Pſalm. 111.10. Pro.9.10.

The beginning of wiſedome, is the feare of God. Let them then learne, what that good and acceptable will of God is. Shew them the way in which they ſhould walke, that they go neither to the right hand, nor to the left. The word of God is pure, and giueth vnderſtanding to the ſimple: it is a light to their footeſteps: it teacheth thoſe that are young to amend their waies. For children by nature are darkeneſſe, and cannot ſee except they bee lightned with Gods word.

Pſalm.19.7. 8.6. and 119. 6.105.

word. And therefore *Salomon* ſaith: *Catechiſe a childe in his youth, and he will remember it when he is olde.* This is the right bleſſing, which fathers and mothers giue to their children, when they cauſe God to bleſſe them too. Pro. 22. 6.

When Chriſt came into *Ieruſalem* the yong children receiued him. They cried *Oſanna to the ſonne of* Dauid: *Bleſſed is he that commeth in the name of the Lord.* Chriſt giueth witneſſe of them: *By the mouth of babes and ſucklings, haſt thou ſet foorth thy praiſe.* The words of the little and ſimple children, were able to confound the wiſedom of the Phariſes. Thus were they taught from their cradle, ſo carefull were their godly parents for them. Math. 21. 15. 16. Pſal 8.

Contrariwiſe, they canot haue any wiſdome, that diſpiſe the law of the Lord. They become blinde and wicked, and abominable in all their waies. They haue no ſence nor feeling of the will of God. They cannot knowe light from darkeneſſe, nor God from *Belial.* Such were the children that derided *Eliſha*, as alſo *Abſolon*, whoſe heart Sathan had ſo poſſeſſed with the ſpirit of pride and ambition, that he went about to depoſe his father from his kingdome. So alſo his brother *Adonijah* vſurped the kingdome of his father *Dauid.* 2. King. 33. 2. Sam. 15. 1. &c. 1. King. 1. 5.

Another care, which a father ought to haue of his children, is to traine them vp in ſtudie and vertue, and of a godly life. *Bleſſed are the pure in heart,* Math. 5. 8.

heart,

heart, for they shall see God. They which keepe not this way, are the children of wrath. Herein standeth the whole profession of a christian life. *For God hath not called vs to vncleanesse, but*
1.Thess.4.7. *vnto holinesse.* This is the will of God, and this is our promise made vnto him, that wee serue him in holinesse and righteousnesse all the daies
Luk.1.74.75. of our life, that we increase in vertue, and growe from grace to grace.

A wise and louing father, which sendeth his sonne to a daungerous iourney, either by sea or land: first instructeth him with aduise, and telleth him in what sorte he shall auoyde perils. Take heed (saith he) ỹ way is daungerous, which thou must passe. The sea is terrible, the waues rise vp as high as heauen, and by and by, thou shalt see a pitte as lowe as hell. The sandes may swallow thee, ỹ rockes may destroy thee. Thou shalt passe by huge mountaines, and through a wildernesse, where theeues will assault thee. Thy heart will quake. Thou shalt crie for succour, and finde no man to helpe thee. In these and these places hath many a good mans childe been cast away. O take heede (my sonne) thou art the staffe, & the comfort of mine age. If ought come to thee otherwise then well, I shall soone end my daies in sorrow.

If a father bee thus carefull that his childe should escape worldly daungers, he must bee carefull of spirituall daungers, in which whosoeuer

euer is loſt, is loſt for euer. Therefore, thus, or to this effect, will he ſay to him: Oh my ſonne, vnderſtand what God hath done for thy ſake. Take heed to thy ſelfe. The world is all ouerſtrawde with ſnares. The diuell raungeth and ſeeketh whom he may deuoure. Giue no groũd to him: but reſiſt him, and hee will flie from thee. Be ſtrong in faith. The name of the Lord is a ſtrong tower of defence. Call vpon him in the day of thy trouble, and he will deliuer thee. He will giue thee of his ſpirit. Take heed my ſonne, and bee not deceiued: let no wilfulneſſe caſt thee away. If ſinners intice thee, be not a companion of them in wickedneſſe. Faſhion not thy ſelfe to the likeneſſe of this world: for the world paſſeth away, and the luſt thereof. He that loueth this world, the loue of God is not in him. Be not like vnto them that periſh. Thou waſt conceiued and borne in ſinne. Thou art by nature the child of wrath: but God made thee meete to be partaker of the inheritance of the Saints in light, & hath deliuered thee from the power of darknes: and hath tranſlated thee into the kingdome of his deare ſonne. Receiue not this grace in vaine: but caſt away the works of darkneſſe, and put on the armour of light. Be renued in thy heart, and in thy ſpirit, that it may appeare I haue bin carefull for thee. Thus a carefull father ſeeketh to traine vp his ſonne, and to nurture him.

1. Pet. 5. 8. Iam. 4. 7. Pro. 18. 10. Pſal. 50. 15. Pro. 1. 10. 11. Rom. 12. 2. 1. Iohn. 2. 15. Pſal. 51. 5. Ephe. 2. 3. Col. 1. 12. 13. 2. Cor. 6. 1. Rom. 13. 12.

Now there bee some necessarie meanes and helpes, whereby godly parents may the more effectually and vertuously bring vp their children according to the directions before spoken of, as these.

First, not to suffer their children, and youth to haue their owne will. For *Salomon* saith, Prou. 11.20. *They that are of a froward heart, are abomination vnto the Lord.* And againe, in the 29. chapter, vers. 15. *A child set at libertie, maketh his mother ashamed.* But what will some be readie to answere in this case? Oh hee may be broken of that time enough afterwards. But what saith the wiseman, Eccle. 25. 27. *Giue no passage to the waters, no not a little.* The heart of a child is as the violent waters. And as those which haue experience in keeping and repairing the sea banks, can easily tell vs, that if the raging waues should be suffered to break ouer but one tide, they should hardly in many daies recouer it againe: so if thou suffereſt thy childes affections to haue the full swinge and course, yea but a small season, thou shalt hardly or neuer againe winne this breach.

2 The second meanes is, moderation in diet, not to pamper children with too much meat, or that which is delicate; but to giue them that which is holesome and sufficient, and no more. For excesse breedeth diseases, both in bodie and minde, maketh them gluttons and drunkards,

drunkards, conſumers of patrimonie, and this vice draweth a thouſand more with it: and euen as the fatteſt ſoile bringth forth the rankeſt weeds; ſo pampered children brought vp without due gouernment and diſcipline, thruſt forth the greateſt and moſt ouergrown vices.

3 The third helpe is, not to cloth them with coſtly apparrell, or to attire them with new faſhions. For this again is contrarie to the nature of paines and labour, and ſtirreth vp pride. For euen as ſoft flaxe is ſoone on fire: ſo youthfull nature will ſoone bee inflamed with this vice, as lamentable experience too much teacheth at this daie. For, from whence commeth this diſguiſed and monſtrous apparrell, but from wanton and diſſolute education of youth? This is the ſpeciall ſinne of England, and if any thing bee the ouerthrow of it (which God for his mercie turne away) it will be this: the land is too heauie of this ſinne. For the pride of all nations, and the follies of all countries are vpon vs, how ſhould we long beare them? *How art thou fallen from heauen, ô Lucifer, ſonne of the morning? And it ſhall be in the day of the Lords ſacrifice, that I will viſit the Princes, and the Kings children, and all ſuch as are clothed with ſtrange apparrell.* Eſay.14.12. Zeph.1.8.

4 The fourth helpe is reprehenſion, or chiding. And this is taught, Prou.29.15. *The rod and correction giue wiſedome.* Where by the

rod, is vnderstood chastisement; and by correction is vnderstood, chiding or reprehension. The want of this helpe was the vtter spoile and vndoing of *Adonijah*, as may be seene, 1. King. 1. & 2. chapters. And here we cannot but iustly find fault with most parents, who though they be somewhat carefull for their children while they be tender: yet when they be come to some yeares of discretion, as to fifteene or sixteene, (which time is most fit for reprehension because then by all reason it should soonest enter; and which time againe is most dangerous, because then our affections are most strong in vs) oh then they be growne to mens and womens estate, they may not be reprehended, they may not be disgraced. But know thou, oh wise parent, that so long as thou hast a childe, so long thou art a parent: and so long as thou art a father, so long thou must carry a fatherly authoritie and power ouer him.

5 The fift helpe, is, chastisement, and it may wel be called a helpe, because where reprehension will not serue, that must helpe: and this must bee vsed in order and method, as the skilfull Phisition wil not giue his strong and bitter pill before his preparatiue, least the working of it should be hindered by the stubborne and indurate obstructions: so the wise parent in curing his sonnes vices, must not strike before he hath reprehended or preadmonished: least eyther

ther he be too much caſt downe and diſcouraged, or waxe obſtinate. This kind of phyſicke, as it is more ſtrong then the former, ſo it hath a more forcible and excellent working. For great is the godlineſſe in that ſeueritie, by which the power of ſinning is taken away. And againe, *Salomon* in the 22. of the Prouerbes, verſe 15. ſaith more worthily: *Fooliſhneſſe is bound in the heart of a childe, but the rod of correction ſhall driue it away*, And againe in the 13. chapter, verſ. 24. *He which ſpareth the rod, hateth his ſonne*: that is, hee is an enemie vnto him. Wherefore know thou this, O thou father, that when thou ſeeſt thy ſonne dangerouſly ſicke with the diſeaſe of ſinne, and doeſt not vſe this helpe & remedie, which God in his holy word hath preſcribed vnto thee, thou art acceſſary to thy childs death, as an enemie, and his blood ſhall be required at thy hands: becauſe where thou mighteſt haue ſaued him, thou haſt wilfully caſt him away. For Gods loue (good parents) looke to your children. Oh that parents had leſſe naturall affection, or more wiſedome: for euery parent is blind in his owne children. Oh, is it not a pitifull thing, that parents ſhould themſelues make graues for their owne children, and burie them quicke without all compaſſion, and thinke they do well in it? And is it not a follie aboue al follies, that while the parent layeth his hand vpon his childs mouth, to

keepe away the colde winde, hee preſſeth it downe ſo hard, that he ſtrangleth him therewith? Thus many a father and mother in the world, haue killed their deare ones, by their inordinate loue and cockering of them, and thus many poore infants muſt ſtil be murthered, becauſe parents will not be warned. Parents are bound by the law of nature to loue their children: for what a crueltie were it, not to loue them that they haue begotten and borne? But yet wiſedome requireth, that they ſomewhat diſſemble & hide their loue (eſpecially to thoſe children that be of ſome reaſonable diſcretion) leaſt they ſhould take boldneſſe thereupon to do what they liſt. For if wee well conſider of mans nature, that it is euill euen from his birth, we ſhall then find the yong child which lieth in the cradle, to be both wayward, and full of affections: and, though his bodie be but ſmall, yet he hath a great heart, and is altogither inclined to euill: and the more he waxeth in reaſon by yeers, the more he groweth proud, froward, wilfull, vnruly and diſobedient. If this ſparkle be ſuffered to increaſe, it will rage ouer, and burne downe the whole houſe. For wee are changed and become good, not by birth, but by education. For like as planting and carefulneſſe hath great power in all growing things: euen ſo hath Education greater vertue and ſtrength: yea, and better fruit in the diligent bringing

Gen. 6. 5. & 8. 21.

Matth 15. 19.

bringing vp of children. Therefore parentes muſt be warie and circumſpect, that they neuer ſmile or laugh at any wordes or deedes of their children, done lewdly, vnhoneſtly, naughtily, wantonly, or ſhamefully, nor to kiſſe or commend them for ſo doing. For children will commonly accuſtome themſelues vnto ſuch things, as they ſhall ſee and perceiue to be pleaſing, and delightful to their father and mother. Therefore they muſt correct, and ſharpely reproue their children, for ſaying or doing ill, and make it knowne vnto them, that they be neither well pleaſed, nor contented with their ſo doing, but that it greatly diſliketh thē. And againe, on the other ſide, let them kiſſe and make much of thē, whenſoeuer they ſhall ſee or heare thē do any thing ẏ is a ſigne of goodnes.

But ſuch is the fond and too much cockering affection of ſome parents towards their children, that there is more need in theſe daies, to teach and admoniſh them not to loue them too much, then to perſwade them to loue them. For *Danids darling*, was *Danids traytor*. And this is the maner of God, & his iuſt iudgement, that when any father or mother begins (as it were) to ſet their child, or any thing els, in the roome of God, and ſo loue the ſame aboue him which gaue it, either to take away the child, or the thing, or els to take away the parents, before they prouoke him too much. For as

2 Sam. 15. all. and 18. 33.

the Ape doth with too much embracings, well neere kill her yong whelpes: so likewise, some vndiscreet parents, through immoderate loue and ouer-much pampering and cherishing, do vtterly spoile and marre their children. Therefore, if parents would haue their children liue, they must take heede that they loue them not too much: for the giuer is displeased when the gift is more esteemed then he.

Ill bringing vp, is a cause of marring many which are of a good towardnesse and wit.

We may see by experience, how that many children of good wit and towardnesse, are marred and spoyled for want of good education, and so get those vices from their tender yeeres, which all their life after do for the most parte accompany them. For when parents do either too much cocker their children, or by their lewd example allure them to naughtinesse, or neglect due instruction: what other thing (I pray you) can come to passe, then which wee see in trees, which from the beginning being neglected, become crooked and vnfruitfull. Contrariwise, they that are pruned, erected, ordered and watered with the hand and cunning of the Husbandman, are made straight, fertile, and fruitfull. So that the maner of life, education and custome, are of great importance to moue to vertue. What a great follie is it in parentes, to toyle themselues and be occupied in getting riches, & to be nothing carefull for their children, for whose sake riches are

gotten?

gotten? Aſſuredly there can none more precious and better heritage be left vnto children, then if they be well and vertuouſly brought vp from their tender age, and be rightly inſtructed vnto vertue from their infancy. This patrimonie remaineth with them continually, nothing at all ſubiect to the ſtormes & troubles of fortune. But we ſee two ſpeciall cauſes, why ſome parents do more negligently prouide that their children be inſtructed: to wit, too much cockering and niggardſhip.

Two things which much hinder good education.

In cockering, mothers do more often offend, and eſpecially thoſe which haue but fewe children. Theſe do like as if ſome Husband-man ſhould refuſe to till his field, becauſe hee hath but one onely. Who could ſuffer this mans folly and peruerſeneſſe of iudgement? Is it not much more to be tilled, becauſe it is onely one? Yes verely, that ſo the profit and increaſe of one, may recompence the want of many: euen ſo, after the ſame ſort we iudge it to be the duty of mothers, ſo much more diligently to bring vp their children, by how much they are fewer. But wee ſee what doth let mothers, that they loue their children more deerely, then that they can ſuffer them to be an houre out of their ſight: but this is cruell loue, ſo to loue their children, that they ſhould be as it were giuen ouer of their mothers vnto all naughtineſſe: of which peruerſe and cruell loue, not a fewe

The fewer the children, the more diligently to be cared for, that they be well brought vp.

ſhall

shall suffer the iust punishment, which with great griefe of minde, and with teares shall be compelled to see the vnbridled wantonnesse and vngratiousnesse of their children, vnto which they do now, all too late, go about to prouide a remedie.

The second cause which hindereth good education.

On the other side, niggardship is oftentimes greater, then that parents will bestow the cost. Whatsoeuer is spent vpon horse-keepers, or horse-breakers, fooles, minstrels, dogs, hawkes, &c. that, some thinke, well bestowed: but if they see any thing to be spent about instructing their children, they thinke all that ill bestowed, and are much more carefull that an horse be well framed to vauting and leaping, then that their childe be well instructed to vertue. This inconuenience commeth to the minds of children, if they be not well brought vp, that they become seruile, and open to all sin and naughtinesse. For if a man leaue his field vntilled, he shall finde it to haue brought forth fearne and thistles, and such vnprofitable weedes: after the same sort, if he shall leaue the wittes of his children vnlooked vnto, and vnexercised, hee shall be sure to reape most aboundant fruite of wantonnesse and vngratiousnesse.

The holy Ghost speaking in the Scriptures of foolish sonnes; as that he that begetteth such a one, getteth himselfe sorrow, and that the father of a foole hath no ioy: Prou. 17. 21. meaneth

neth it not ſo much of naturall fooles or idiots, and ſuch as are deſtitute of common reaſon (although it is true, that is a lamentable iudgement of God, and a heauineſſe to the parents of ſuch a childe) as of wicked children, ſuch as either are ignorant in the word, or not knowing how to order one right ſteppe to the Kingdome of God: or els hauing ſome knowledge, abuſe it to maintaine their carnall luſtes and appetite. For this cauſe, as it would grieue parẽts to haue naturall fooles to their children, or ſuch as eyther in ſome imperfection of nature are diſmembred, or deformed, and misfigured in the parts of their bodie: ſo much more ſhould it grieue them to haue ſuch children, as either for want of knowledge and heauenly wiſedome, cannot walke in the feare of God; or abuſing the knowledge giuen them, proſtitute and giue themſelues to all ſinne and wickedneſſe. It is marueilous how greatly parentes can bewaile the want of one naturall gifte proceeding of ſome imperfection, and how eaſily they can paſſe ouer without any griefe, the want of all ſpiritual graces, ſpringing frõ corrupt educatiõ.

In like maner is it ſtrange, that men can take the matter ſo heauily, when their children breake into ſuch offences, as either haue open ſhame, or ciuill puniſhment following them: and yet can make no bones, but paſſe ouer ſuch ſins as are againſt the maieſtie of God, accompanied

panied with euerlasting confusion, and vnspeakeable torments? Wherein what doth the most part of men bewray, but their great hypocrisie, in that neither their ioy, nor their griefe is sound to their children, & that they loue themselues more in their childrē, thē either their saluatiō, or the glorie of God: the tender loue and care whereof (no doubt) did increase the sorrow of *Dauid*, for the death of his sonne *Absolon*; who was not so much grieued for the losse of a sonne, as for that vntimely end of his son, to whom the time of repentance for his saluation, and the glory of God, was denied: which happily, if he had liued, his father *Dauid* might haue reioyced in. Let parents therefore learne to correct their affections to their children, and be grieued for their ignorance, impietie, and sinnes; whereof either their carnall copulation, the not lamenting of their naturall corruption, the want of prayer and holy seede, or prophane education, armed with the wrath of God, may be a most iust occasion. Can parents hope for a holy posteritie? or do they maruell if the Lorde crosse them in the children of their bodies, when they make as bold and brutish an entrance into that holy ordinance of the Lord, as is the meeting of the neighing horse with his mare: when being ioyned in that honourable estate of matrimonie, either as meere naturall men, without all knowledge of God, they be-

2.Sam.18.33.

get

get their children: or as too carnall men without the feare and reuerence of the Lord, neither bewailing their corruptions which they receiued of their anceſtrie, nor praying againſt their infirmities, which may deſcend to their poſteritie, they abuſe the mariage bed: laſtly, when hauing receiued the fruit of the wombe, they haue no care, by good & vertuous bringing vp, to offer it to the Lord, that their child by carnall generation, may bee the child of God by ſpirituall regeneration? Surely no: and yet men looking vp to God his prouidence and ſecret counſell, without all bethinking themſelues of their corrupt generation, from which their children are deſcended, without all looking backe into their wicked & godleſſe bringing of them vp, will fret againſt their ſinnes, fume againſt their children; yea, often they wil correct them, and that to ſerue their owne corruptions, not ſo much grieued for that they haue ſinned againſt God, as that they haue offended them.

Chriſtians therefore muſt know, that when men and women raging with boyling luſt, meete together as brute beaſts, hauing no other reſpect, then to ſatisfie their owne carnall concupiſcence, when they make no conſcience to ſanctifie the mariage bed with prayer, when they haue no care to increaſe the Church of Chriſt, and the number of the elect, it is the iuſt iudgement of God to ſend them either

ther monsters, or naturall fooles, or else such as hauing good gifts of the mind, and well proportioned bodies, are most wicked, graceleſſe, and prophane persons.

Againe on the contrarie, wee shall finde in the word of God, that noble and notable men commended vnto vs, for rare examples of vertue and godlineſſe, were children asked and obtained of God by praier. Our first parents *Adam* and *Eue*, being humbled after the birth of their wicked sonne *Caine*, obtained a righteous *Abell*: of whom, when by his bloodie brother they were bereft, they receiued that holy man *Seth*. *Abraham*, begetting in the flesh, had a curſed sonne *Ismael*; but waiting by faith for the accompliſhment of God his couenant, he obtained a bleſſed *Isaac*. *Iacob* not content with one wife, according to the ordinance of God, was punished in his children: yet afterward being humbled, he receiued faithfull *Ioseph*. *Elkana* and *Hannah*, praying and being caſt downe, had a *Samuel*, that did miniſter before the Lord. *Dauid* and *Bathsheba* lamenting their sinnes, obtained *Salomon*, a man of excellent wiſedome. *Zacharie* and *Elizabeth* fearing the Lord, receiued *Iohn* the *Baptiſt*, a forerunner of Chriſt.

Gen 4.2.25.

Gen.21.2.

Gen.30.24.

1.Sam.2.9.

2.Sam.22.24.

Luke.1.13.

Looke what sinnes parents haue receiued naturally, without God his great bleſſing, without prayer and humbling of themselues, they

shall

ſhall conuey them to their poſteritie, And although the Lord graunteth ſometimes ciuill gifts vnto the children of naturall and carnall men: yet for the moſt part they receiue their naturall ſinnes. But if the children of God by regeneration, do ſee in themſelues, and lament their ſinnes of generation, praying that their naturall corruptions may be preuented in their poſteritities; they ſhall ſee the great mercies of God in ſome meaſure, freeing their children from the ſame.

Now when thou ſhalt ſee ſuch ſinnes to be in thy children, enter into thine owne heart, examine thy ſelfe whether they are not come from thee: conſider how iuſtly the hand of God may bee vpon thee: and when thou wouldeſt be angrie againſt thy child, haue an holy anger with thy ſelfe, and vſe this, and ſuch like meditation with thine owne ſoule: Lord, ſhall I thus puniſh mine owne ſinne, and that in mine own child? ſhall I thus perſecute the corruptions of my anceſtors? nay, I ſee (O Lord) and proue that thou art diſpleaſed with mee, for the too carnall conception of my childe: I lay then in ſome ſinne, I asked it not of thee by praier: bee mercifull vnto mee (O Lord) and in thy good time ſhew ſome pitie vpon my child.

Thus thinking, thou goeſt about to correct nature in thy child, which he could not helpe, arming thy ſelfe with prayer, repenting with

Iacob,

Iacob, thou shalt bee so affected, as desirous to draw thy child out of sin, yet with the mildest meanes and least rigor. And one thing is most wonderfull; that some will teach their children to speake corruptly, and doe wickedly, whilest they are young, and yet beat them for it when they are old. Againe, some will imbolden their little ones to practise iniquitie towards others, which when by the iust iudgement of God, they afterwards exercise towards the parents themselues, they are corrected for it. And yet deale with these, and such like men, for the euill education of their children, and they will answere: Doe not wee, as much as is of vs required? wee send our children to the Church to be instructed of the Pastor: and to the schoole to bee taught of the master: if they learn, it wil be the better for them: if not, they haue the more to answer for: what can we do more? But remember, O man: consider, O woman, whosoeuer thus speaketh, that for sins sake, & the want of praier, there may be a plague vpon the Pastors paines, & a curse vpon the teachers trauell.

Children profit more by good example in one month, then by instruction in a whole yeare.

If parents therfore would haue their children blessed at the Church, and at the schoole: let them beware they giue their children no corrupt example at home, by any careleſnesse, prophanenesse, or vngodlinesse; for whē examples are set before childrens eies, they are easily led away to that which is euill: otherwise, parents

will

will doe them more harme at home, then both Paſtor & ſchoolemaſter can do good abroad. For the corrupt example of the one, fighteth with the good doctrine of the other: which is ſo much the more dangerous, becauſe that corrupt walking is armed with nature, and therefore more forcibly inclineth the affections of children to that ſide. And further, experience teacheth vs, that children like, or miſlike more by countenance, geſture and behauiour, then by any rule, doctrine, or precept whatſoeuer.

Some there be, that will not haue thir children taught, vntill they be ten or twelue yeares old, becauſe (as they ſay) at that age they haue but an apiſh imitation.

To whom wee anſwere, that although they cannot then deepely diſcerne, nor profoundly conceiue things: yet how many things before theſe yeares, will they both receiue and remember? And we demaund, if children be apiſh in imitation, and following that, whilſt they bee young, which they will haue the habit, qualitie or propertie of, when they be old, may they not much better doe apiſhly good, whiles they are young, which they may carefully do, when they are old? beſides, let them goe ſo vntaught, and they will grow ſo head-ſtrong, that they will ſooner be broken, then bended: and ſure it is, that one ſtripe, or two words, will doe more good to a child in time, then a hundred ſtripes

afterward. And here let parents be admoniſhed of their vndiſcreet correction, who doe their children more harme, in ſhewing a merrie countenance, after their diſcipline vſed, then they doe good by their chaſtiſement of them, whiles they doe correct them. Neither doe we purpoſe to take away naturall affections, and a chriſtian kind of compaſſion in all our cenſures: for it is our great complaint of the brutiſh vnmercifulneſſe of many parents herein, but we would wiſh Chriſtians, to correct their vndiſcreet affections herein by heauenly wiſedome. Neither are we ſo ſtoicall, as to denie a more mild and affable kind of ſpeech, to bee both lawfully and conueniently vſed to children, and yet we wiſh it to be void of all vnſeemely lenitie, and without all ſhew of fooliſh, vaine and vnneceſſarie behauiour.

To be brieſe, how needfull houſehold gouernment is towards children, may appeare by the ſlender thriuing, & ſmall profiting either of religion or vertue, either in the Church or common-wealth. Speake men of diſcipline neither ſo much, cõplaine they of the want of Church gouernment neuer ſo lowd, preach they, teach they neuer ſo much abroad, vnles they wil begin diſcipline, in reforming their houſes, and giue religion ſome roome at home, they ſhal trauell much, & profit little. And ſurely, if men be carefull to reforme themſelues firſt, & then their families:

milies: if their charge be greater then their circuites & prouinces wherein the Lord hath placed thē, it were the beſt way to moue the Lord to beſtow reformation and diſcipline on his Church among vs: and of all meanes that now may be hoped for, this ſeemeth beſt: for of particular perſons, come families: of families, townes: of townes, prouinces: of prouinces, Realms: ſo that conueying diſcipline thus from one to another, in time, & that ſhortly, it would come into the Church. Well (we ſay) let there be neuer ſo good lawes in cities, neuer ſo pure orders in Churches, if there be no practiſe at home: if fathers of families vſe not doctrine & diſcipline in their houſes, & ioyne their helping hands to Magiſtrates & Miniſters, they may indeed, but vniuſtly, as many haue done, cōplaine that their children are corrupted abroad, when they were before, and are ſtill corrupted and ſpoiled at home. Alas, if parents, to whom the comfort of their children well brought vp, is a precious crown, will not informe, and reforme their children in the feare of God, how would hope ſuſtain theſe men, that others wil performe this dutie for them, to whom this charge doth far leſſe appertain. Laſtly, let parents remēber, that therfore they haue diſordered & diſobedient children to thēſelues, becauſe they haue bin diſobedient children vnto the Lord, and diſordered to their parents, when they were young:

whereof because they haue not repented, the Lord punisheth their sinnes to others, with the like sinne to themselues. Wilt thou know thou father, how thou maist haue that blessing to be the blessed father of a blessed seede? Wilt thou know, thou mother, how to auoid that curse, to be the cursed mother of a cursed seed? bring thy children within the compasse of the couenant, indeuour to make thy sonne, the sonne of God, and thy daughter by nature, the daughter of God by grace: and remember that God, on his part, protested to father *Abraham*, that he was all sufficient, for the accomplishment of his promise, in giuing him a blessed seede: and requested also on father *Abrahams* part, that he should walke before him, and be vpright. Wilt thou then haue the one part of this couenant, that is, that God should blesse thee in thy seede? then remember also, that thou walke before the Lord, and be vpright. Wilt thou haue thy children as the blessed seed of *Abraham*? teach them with *Abraham* the iudgements of the Lord: pray for them with *Abraham*, that they may liue in the light of the Lord: be readie to offer them with *Abraham*, that they may bee an holy sacrifice vnto the Lord. It is thou (O man) (O woman) that maist doe thy child the greatest good, and the greatest harme: if thou praiest for them, and repentest for thy selfe, the Lord will blesse thy

Gen. 17. 1.

care,

care, the Paſtours paynes, and the Teachers trauell: but if thou deſpiſeſt theſe duties, the Lorde will deny thee theſe bleſſinges, and the curſe of God will fall vpon thy childe, at home in thy houſe, abroad in the Church, and in the ſchoole.

And ſeeing the Lord hath promiſed that he will be thy God, and bleſſe thy ſeede, if thou beeſt faithfull, thou mayeſt both hope, that thou art of the faithfull, if thou haſt a bleſſed ſeede: and feare that thou haſt not, as yet, the bleſſing of the couenant, when thy ſeede is accurſed.

But had not *Iacob* wicked children, and *Dauid* vngodly ſonnes? and doth not dayly experience teach vs, that wicked men haue godly children? Yes, for beſides the ſecret counſell of the Lord herein, wee muſt know, that neyther the Promiſe of the Lord is ſo vniuerſall, that euery particular child of a faithfull man, ſhould be within the couenant: or if of many, there be but one bleſſed, the promiſe is performed: yea, which more is, though the faithfull man haue neuer a good child, yet, if vnto the thouſand generation, there be but one good, the couenant is not broken: neither muſt wee tie the Lorde his worke, ſo much to man, that a good man may not haue an euil ſon, ſeeing though the Lord viſit not his ſinnes, yet hee may viſit the ſinnes of ſome of his Forefathers, to the

Obiection.

Anſwere.

third and fourth generation going before. To the ſecond (we ſay) that an euill father hauing a good child, though the Lord ſhew not mercie to that particular man therein, yet hee may remember his promiſe to ſome of the Forefathers, in the thouſand generations going before: and though that an euill man haue no curſed child, yet the curſe may be accompliſhed in the third and fourth generations following.

Wherefore, not ſpeaking of election, or reprobation, which we leaue onely to the Lord, to make good or bad: we exhort parents to vſe the ordinary meanes to bring vp their children, ſo as they, either by ſome good tokens may ſee them the children of God, and heires of the couenant, or at leaſt be comforted in their own conſcience. If their children for ſome cauſe vnknowne, refuſe it, yet may they reioyce in this, that to the vttermoſt of their abilitie, they haue vſed all good and godly meanes to bring them vp well, and offered them to God.

And if Parentes haue cauſe to be grieued, when thus trauelling in good education, they cannot ſee good in their children, how much more cauſe of griefe may they haue, when they haue vſed and beſtowed no labour at all, to bring them vp in the feare of the Lorde? And yet many will be grieued for the one, that will not for the other. Wherefore, if wee wiſh to conuey God his bleſſinges to our poſterities,

let

let vs vſe the duties thereunto: let vs, (if wee be loth to conuey God his iudgements to our children) carefully auoid the meanes vnto it. And ſurely, as it is a bleſſed thing in the houre of death, with *Simeon* to depart in peace, leauing our wiues, children, and ſeruants, members of Chriſt, ſpouſes to Chriſt, children to God, and ſeruants to the Lord: ſo in death, no one thing will be more grieuous vnto a man, then (the Lord hauing giuen him the charge of ſo many ſoules to be furthered to ſaluation) that his owne tormented conſcience ſhall preſſe him: how, as much as he could, he hath helped them forward to their damnation: and ſo (which is more fearefull) he ſhal haue them ſpewing and foming out on his face, continual curſes in hel, accuſing him for euer to be a murtherer of their ſoules, and a cut of their ſaluation. Luke 2.29.

The end of all this, briefly is thus much: that parents hauing ſooles, children not walking either in knowledge, or in a good conſcience, muſt make ſome vſe of ſo iuſt a cauſe of griefe, examining themſelues, and accuſing their own ſoules before the Lorde, eyther for that their meeting was prophane to ſo holy an eſtate, or brutiſh, becauſe they deſired rather a ſeed like vnto themſelues in fleſh and blood, then ſuch as might be like to Chriſt by grace, and new birth, or that they begat their offspring as meere naturall, or very carnall men: or becauſe

they eyther prophanely neglected all good education: or monstrously misliked that in their yong children, which they liked in themselues, and punished in them their owne corrupt precepts: or for that they suffered their children iniuriously to do euil to others, which they could not suffer to do to themselues: or vntaught them that at home, which was taught abroad: or in that they do lie in some sinne vnrepented of; or else because they neuer made conscience to bring their posteritie within the couenant of saluation, but still loued the flesh of their children, and not their soules.

Let all Parentes remember, that they are bound by the law of God and nature, as concerning this bodily life, to make good and honest prouision (according to their degrees) for the relefe and maintenance of their children and familie. And therefore such Fathers and mothers, as consume and waste away their money and substance vnthriftily, by dicing, carding, gaming, or by any other indirect and vnlawfull meanes, whereby their children and family should be maintained, do very vnnaturally sinne, and breake Gods commaundements.

The wise man sheweth parents, when is the best time to sow the seede of vertue in their children, that it may bring forth the fruit of life, and make them alway readie to die: saying,

Eccles.

Eccleſ.12.1. *Remember now* (ſaith he) *thy Creator in the dayes of thy youth.* As if he ſhould ſay: Bee mindfull, and thinke on God in thy youth, and do not prolong or defer it vntil age. And ſo all their life ſhall runne in a line, the middle like the beginning, and the end like the middle: as the Sunne ſetteth againſt the place where it roſe. Youth muſt thinke on death betimes, to the end to liue well, and die well.

One of the principalleſt duties that belong to parents towards their children, is, that they be very warie and carefull, that their ſonnes and daughters do not match in marriage, with ſuch as are vngodly, wicked, and voyd of true religion. Which if they do, they endanger the faith of their children, and ſo commit a grieuous ſinne. Marriage with Papiſts, &c. Gen.2.23. Verſe 24.

For proofe whereof, let vs conſider firſt what marriage is, and how nigh a coniunction the Lord hath made it. He made the woman of the mans nature, fleſh of his fleſh, and bone of his bones: ſo that we may not imagine, that that God which required ſo neere a coniunction in the outward and worſer part, will ſuffer the minde and ſpirite of the husband and wife, betweene faith & ſuperſtition to be rent aſunder. Therefore when God ſaid: *They ſhall be two in one fleſh:* We may not thinke but that he ſpake it of the whole and perfect creature made of bodie & ſoule, that they ſhould be of two one. Or that God did by ſo holy a Law, ſet free the holieſt

holieſt part, requiring onely ſuch agreement in the fleſh and bodie, and leaue the ſoule and ſpirit in diſſention? For as God gaue vnto both one name, as touching their earthly nature, ſignifying their vnity, and called them *Adam*: Geneſ 5.2. So he gaue vnto them a likeneſſe in name, as they were ioyned in marriage, to ſignifie their agreement in minde and ſpirite, and called the one *Man*, and the other *Woman*: Geneſ.2.22,23. Yea, he gaue vnto marriage this eſpeciall priuiledge. *For this cauſe ſhall a man leaue his father and his mother, and ſhal cleaue to his wife, and they ſhall be one fleſh*: but it could neuer be, that any vniting onely of fleſh and blood, ſhould haue found a diſpenſation from that Law, that bindeth mind and conſcience. *Honour thy father and thy mother:* Exod.20.12.

Gen.2.24.

The holy and faithfull bond of marriage betweene man and wife, ſignifieth vnto vs, that moſt holy Coniunction of Chriſt with his Church: Epheſ.5.25. Seeing that this is a Coniunction both of bodie and ſoule, then ſuch as are chriſtian parents, ought to be carefull, that their children may reioyce in it: howſoeuer it liketh other to marrie their children, yet they ought to ſee that their children do ſettle themſelues, that they may knit their minds in religion, where they make their bodies one; that ſo their marriage may be to them, as a looking-glaſſe,

How ſhould that marriage ſpeed well, when the bridegrome marrieth ſuch one, as to whō he may not

glaſſe, to view and behold the loue of Chriſt. Saint *Paul* giueth this generall rule to all that will marrie, that they marrie *in the Lord.* And to marrie onely in the Lord, is not to be led by fleſh and blood, with fauour, credit, honour, friendſhip, riches, or beautie: but rather it is to marrie religiouſly in the feare of God, & in the fellowſhip of the Church of Chriſt, where true Chriſtians liue by one faith, profeſſe one religion, and ſerue one God. Now let vs a little call to our remembrance, what fruit ſuch vnequall marriages haue brought forth from the beginning. The ſonnes of God, ſaw the daughters of men, that they were faire, & they tooke them wiues of all that they liked. This aduenturous marriage in ſtrange religion, did ſo infect the worlde, that all fleſh had corrupted his wayes. For this cauſe God gaue this plaine & expreſſe law vnto the people of Iſrael, as touching all the Inhabitants of the land of Canaan: *Thou ſhalt not giue thy daughters vnto his ſonnes:* Deut. 7. 2. 3, 4. Exo, 34. 16. *Surely they will turne away thy heart:* 1. Kin. 11. 2. Ezra 9. 1. 2. &c. and 10. 1. 2. &c. reade the places. We may not here thinke, that this inhibition ſerueth not now vnto vs, as touching Pagans, Turkes, or Infidels: but rather we muſt aſſure our ſelues in the trueth, & know that no people in the world, are more within the compaſſe of this law, then the Papiſt, and ſuperſtitious idolater. The holy Ghoſt

ſay, God ſpeed, becauſe he is none of Gods friends. 2. Ioh. 10. 1. Cor. 7. 39.

But how do they marrie in the Lord, who do marrie the Lords enemies.

Gen. 6. 2. 11.

As the Iewes might not marrie with the Chananites, ſo chriſtians may not marrie with them, which are like Chananites. Gen. 24. 3. and 28. 1. Mal. 2. 11. Ezra 9. 13.

If Adulterie may separate marriage, shall not idolatrie hinder marriage, which is worse then it.

Ghost forbiddeth vs to keepe company with Idolaters, and such as are of a strange religion. And how can hee then permit, that wee should marrie with them? He commandeth streightly: that we should not draw in one yoke with the vnbeleeuing. 2.Cor.6.14. which to do, is as vnseemely, as an oxe and an asse to be yoked togither to plough: Deut.22.10. And how can wee possibly deuise to violate and breake this commandement more contumeliously, then to yoke our selues in mariage with the vnfaithfull? We are charged: *To offer vp our bodies a liuely, a holy, and a reasonable sacrifice vnto God:* Rom.12.1. But if we shall giue our bodies to Papistes, wee then shall make them one flesh with the Papistes, and then we may be sure, that no corrupt sacrifice can be a sweet smelling sacrifice vnto the Lorde our God. Here godly parents ought then aduisedly to consider, that the strengthning and constant standing in religion of their children, is onely of God, and from God, and not of themselues; and therefore although they haue brought vp their children religiously and vertuously, and thinke they are so well grounded and setled therein, that they cannot be remoued & drawne from their sound profession: yet they must beware, that they do not tempt God, and venture their children to walke in that way, which so many haue fallen in. How can they assure themselues? that their

Parents may not giue their daughters to a man vnsanctified. Gen.34.14.

their children ſhall abide conſtant, and ſtand vpright, if they ſhall conſent, that they may couple themſelues in mariage with Papiſts.

Sampſon was borne by Gods promiſe, conſecrated to the Lord from the day of his birth, to the day of his death, made Iudge of Iſrael, a Deliuerer of Gods Church, and a Reuenger of his enemies; verie great and eſpeciall tokens of the grace of God in him, that it ſhould be continued: yet, when he would attempt to marrie one of a ſtrange religion, he loſt his honour, and became a laughing ſtocke vnto the enemies of God. Iudg. the fourteenth Chapter and firſt verſe, &c. and 16.4.17.18 &c.

Miſerable is that man which is fettered with a woman, that liketh not his religion.

Salomon was a wiſe man, as euer was any before him or after him: God had indued him with heauenly gifts, and had ſet him vp, as a figure of his Sonne Chriſt: yet when he had married with *Pharaohs* daughter, (a woman of another religion, and a ſtranger from the Commonwealth of Iſrael) he then fell from worſe to worſe, till at the laſt hee became a miſerable Idolater. 1.King.11.4.

He feareth not ſinne, which doth not ſhun occaſions, and he is worthie to be ſnared, which leadeth himſelfe into temptation, &

What was the cauſe that *Ahab* King of Iſrael, did worſe then all the kings before him, a man euen ſold to worke wickednes in the ſight of the Lord: aboue all his idolatries, and walking in the moſt wretched waies of *Ieroboam*, the Scripture layeth this to his charge, euen as his greateſt ſinne, that he tooke the daughter of

the

so maketh a trap for himselfe. Luke.11.4.

the King of the Sidonians to his wife: 1. King. 16.28.29.30.31. And least such parents as eyther haue, or hereafter shall marrie their children to Papists, should thinke their case to bee better then his, because though they marrie them to Papists, or to Atheists, yet they doe not marrie them to any Pagans: let them consider what the scripture teacheth them more. *Ieboram* king of Iudah married neither with any Sidonian, nor Aegyptian, neither with Pagan or Infidell, but with one of his owne people, and of the Tribe of Israell: yet because she had corrupted her religion in her fathers house, the Scripture sheweth this to be the cause of all *Iehorams* sinne: *He did euill in the sight of the Lord, because the daughter of Ahab was his wife*, 2. King. 8.18. Yea, the Scripture maketh this sinne so great, that *Iehosophat* a good king, was yet defiled with it, and it is reported as a great blemish of his vertuous doings, that euer he suffered his sonne *Ieboram* so dangerously to marrie, 2. Chro. 18.1.

The wife must be meet, as God said. Gen.2.18. But how is she meet, if the husband be a Christian and she a Papist.

When God would blame the Idolatrie of his people of Israel, shewing both how greatly hee did hate it, and what plagues he would bring vpō them for it, he reuealed it vnto the Prophet vnder this parable, bidding him take vnto himselfe a wife of fornications: that is, a wife full of spirituall whoredomes, such a one as a Papist is, that in such a marriage (as in a glasse) he

he might behold how loathſome the peoples Idolatries were, Hoſe. 1. 2. &c.

Parents haue further to remember, that they haue not this rule and authoritie ouer their children, that they may chuſe whether they will let them marrie or no, or when they liſt, and whom they liſt: but fathers and mothers muſt conſider, that they haue rule ouer their children vnder the Lord, ſo that the Lord is aboue them: and therefore parents muſt deale with their children according to the will and mind of God, which will of God is reuealed vnto vs out of his word. Now God by his Apoſtle ſaith: *To auoid fornication, let euery man haue his owne wife, and let euerie woman haue her own husband.* Whereby all parents may ſee, that God commaundeth them to permit and ſuffer euerie one to marrie that is diſpoſed to marrie. 1. Cor. 7. 1.

Now, if they may not forbid any man or woman to marrie, much leſſe their owne children, whom if they ſuffer not to marrie, not hauing the gift of continencie, then they breake and reſiſt Gods ordinance. For we read, that when *Iſaak* forbad his ſonne *Iacob* to marrie any of the daughters of Canaan, he did not reſtraine him altogether from marriage, and therfore hee directed him, where, and with whom he ſhould marrie. Gen. 28. 1. 2.

Likewiſe the parents of *Sampſon*, when hee asked Iudg. 14. 12. 3.

asked a wife of them, did not simply forbid him to marrie, but they reproued him, for because hee would marrie an infidell, and a prophane woman. Therefore such parents as bee godly, will haue aduised consideration and regard of the infirmities of their children, and whether they can liue continent and chaste, or no: and if they shall make choise, and haue a good liking to such as be honest, religious and godly, (hauing craued their parents consent) although they be not so rich and wealthie, as they would wish them to match with: yet they ought not to hinder, restraine, and forbid their children to marrie, onely for want of goods and substance.

It is the parents dutie to giue their children that which may helpe them in this life, to counsell or to prouide them fit and religious mariages. 2.Cor.12.14. Gen.24.2.3.4. Ruth.3.1.

Parents ought to bee carefull, that their children do marry in such an age wherin they should vnderstand whom they choose, and very well perceiue what they take in hand, and that they do not seeke to match themselues in marriage aboue their degree. And it is verie expedient, that parents admonish their children, to make their choise according to their complexion and condition.

When parents do abuse their authoritie.

This is a most vnnaturall and cruell part, for parents to sell their children for gaine & lucre, and to marrie them when they list, & to whom they list, without the good liking of their children, and so bring them into bondage. And therefore if parents shal force and compel their

Parents must not match.

children

children to marrie contrarie to their mind and liking: then the ſorrowfull children may not ſay they haue married them, but for euer they haue marred and vndone them. And therefore to the end, that marriages may be perpetuall, louing and delightfull betwixt the parties; there muſt and ought to be a knitting of hearts, before ſtriking of hands. The places of ſcripture, are many & diuerſe, by which may plainly appeare, that all godly and chriſtian Parents, are charged by God himſelfe, that they ſhould be careful in time, to make meet choiſe of huſbands for their daughters, and fit wiues for their ſonnes: amongſt many, theſe quotations doe ſufficiently proue it. Deut. 7. 3. Nehe. 13. 23. 24. Ier. 29. 6. 1. Cor. 7. 36. 37. 38. Gen. 24. 12. &c. and 28. 1. 2. and 34. 4 and 38. 6 8. Ioſu. 15. 16. 17. 2. Sam. 13. 13. Iudg. 14. 1. &c. Let fathers and mothers therefore (on whom this charge by God his commaundement lieth) to take wiues for their ſonnes, and to prouide huſbands for their daughters, take diligent heede hereunto, that they abuſe not this their power and authoritie ouer their children, but as in other caſes, they are willed by the Apoſtle, that they deale not in ſuch ſort towards them, that they hereby bee diſmaid and diſcouraged: ſo eſpecially in this matter of greateſt moment and value of all other worldly things whatſoeuer, let them abſtaine from all rigour and

their children onely for carnall reſpects.

When parents doe marrie their daughters to men of vnderſtanding, they ſhal performe a waighty worke.

Col. 3. 21.

roughnes, and beware that they turne not their fatherly iurisdiction and gouernment, into a tyrannicall sowernesse and waywardnesse, letting their will go for a law, and their pleasure for a reason. For the rule of Parents ouer their children, ought to resemble the gouernment of good Princes towards their subiects: that is to say, it must be milde, gentle, and easie to bee borne. For as they, so likewise Parents, so farre as concerneth them, and lieth in their abilitie to performe, must carry such an euen and vpright hand in their gouernment, that they may by loue seeke to win the hearts of those, ouer whom they are set, to be firme & sure towards them, and not to keepe them vnder a seruile or slauish awe and subiection by too much feare, but rather by a childlike and reuerent feare, which both the subiects owe vnto their princes, and children vnto their Parents, and which both the one and the other, easily obtaine at the hands of such as are vnder their gouernement, by their equall, vpright, and moderate behauiour towards them. It doth therefore stand Parents greatly in hand, that in making choise for their children, they be free from all sinister and corrupt affection, and that for lucre and couetousnesse they seeke not to thrust such matches vpon their children, as they cannot brooke, nor like will of. Yea, and in this most graue and waighty cause, it is a thing earnestly

Parents ought to deale sincerely in the choise of their children.

to

to be wiſhed, that all chriſtian Princes would not take this matter and buſineſſe lightly in hand, as if it were but a toy, or a ieſt, but that they begin it with prayer, that in the whole action, they may in ſuch ſort be directed, that they do nothing againſt the word of God, or vnbeſeeming the ſame authoritie, the which God himſelfe in this cauſe hath impoſed or laid vpon them. And thus doing, God no doubt wil adde a bleſſing vnto their godly indeauour and holy care, and worke obedience in the hearts of their children, as he framed the hart of *Iſaac* with entire affection to embrace *Rebeccah*, whom his father *Abraham* had by his ſteward prouided for him: Gen. 22. 7. &c.

In prouiding of matches for their childrē, Parents ought to beginne with praier.

The third point, that appertaineth to parents, is to be themſelues examples of all godlines & vertuouſnes to their childrē. So that they muſt remember, that they thēſelues do not ſay, or do any thing, that is euill or offenſiue, in the preſence of their children. For it is certaine, that children follow & learne nothing ſo much, and ſo ſoone, as that which they ſee their father and mother do, or ſay. For the vertue, thriuing & proſperity of children, is for the moſt part wrought by the fathers & mothers good example & inſtructions: and contrariwiſe. For that which is done by example, the inferiours will think they may lawfully do the like. As good examples do edifie and vphold: ſo ill examples doe deſtroy

The third point. Examples do much more perſwade thē words, yet we muſt liue by precepts, and not by examples.

and confound. For humanitie is taught by the law of Nature. If therefore Parents by their example should teach the contrarie, what do they else but indeuour to transforme mē into beasts, beginning first to performe it in their own children? They must be circumspect that their children do not fight, and injurie one another: and if they sweare, curse, lye, or speake any bawdie or ribaldous words, or sing any filthie rimes, or vnchristian songs, thē to reprooue them sharply for it. And let parents alway labour, that their children may rather feare them, for loue and reuerence, then for feare of punishment. For children that obey their Parents for feare of correction, commonly feare them no longer, then the stripes endure. Before all things, it is needfull that Parents should shew themselues vnto their children, as a manifest patterne or example, not only by not sinning & offending God any waies: but also by liuing godly, and by doing all things honestly, that so their children may looke into their liues, & peruse themselues as in a glasse. And therfore, if Parents do giue good examples, they shall reape the fruite thereof, in the life, behauiour, manners, & prosperitie of their children. For children loue and delight to do, as their Parents did before them.

As the father beginneth, so it is like the sonne will proceed.

Gal. 6. 7.

All christian fathers ought to be very carefull, in nourishing and maintaining naturall loue and concord, amongst the children and family,

and

and in no wiſe to ſuffer any ſparke of hatred to enter into their heartes, leaſt it kindle a fire in their breaſt: much leſſe ought they themſelues to caſt in coales of diſcord among them, by vnkind or iniurious examples of dealing. For the ſtate of a familie if it be in due order, is like to a frame of ioyning worke, or building, whereof, if ſome one peece be out of his place, it tendeth to the diſordering of all the reſt: and one diſorder following another, all becommeth out of ioynt, and falleth vnto confuſion very diſpraiſable. So that parents therefore ought to be carefull to maintaine their children in peace, concord and amitie. For if diſcord and contention be dangerous and pernitious among all men, how much rather betweene brethren and ſiſters? Likewiſe, if it be hard quenching of ſtomacke and debate, betweene thoſe that are not conioyned in kindred, it is farre more difficult to re-vnite brethren, becauſe enmitie among them is mightie and ſtrong, like Iron barres to to keepe them aſunder. Neither is there any thing more ſlipperie or of greater efficacie to ſubuert a family, then diſſention among brethren. It is an olde ſaying: by concord ſmall thinges do grow, but by diſcord great thinges come to nought. Againe, how dangerous it is for parents to ſhew more loue and affection to one child, then to another, except vpon iuſt and great cauſe, the example of *Iacobs* children Mat. 18. 7.

doth testifie. For what was the originall of their enuie & crueltie executed against their brother *Ioseph*, Gen. 37. 3. *Moses* there saith, that *Iacob* louing *Ioseph* better thē his brethren, made him a partie coloured coat, and thereof they tooke occasion to take him, & to speake roughly vnto him. Parents therefore to the end to preuent like incōueniences, are to vse equalitie among their children so neere as may be, whether in their ordinary vsage, or in the diuision of their goods. For all men naturally are inclined, but toomuch to the loue of earthly goods: so the vnequall sharing and diuiding of the same, doth oftentimes breed great braules and pernitious debate betweene brethren and sisters.

Therefore all fathers and mothers are with great diligence, to take heed what they say or do in their houses, and that they do not commit any lewd or wicked deede, whereby their children may be moued to imitate and follow the same: neither that they vtter or speake any baudy or ribaldous words, or vse to sweare, or lie, in their presence: for euill speakings or communicatiō (saith the Apostle) corrupteth good maners. Seruants also are to be looked vnto, and sharpely rebuked, if they do commit or shew any lewd tricke, or vnhoneſt behauiour in the presence of children, either in word, deed, or gesture. For if they be iustly called murtherers, that kill their children, being new borne,

1. Cor. 15. 33.

and

and kill but the body: how great wickednes is it then to kill the minds of children, through euil examples? Deſerue not ſuch ſeruants ſeuerely to be puniſhed by law, (thinke you) that bewitch yong children, or hurt their weake bodies with poiſons? What thē do they deſerue, which corrupt the chiefe parts of Infantes, with moſt vngratious venime: we meane, by filthy talke & lewd conuerſatiō of life? yet it is a lighter matter to kill the body, then the mind and ſoule.

Further, Parentes ought to be circumſpect and warie, that their children do not haunt or vſe euil company, or vſe any vnhoneſt paſtime. For if it be ſo, that a father will not ſuffer his child to come into a place where he may be in dāger to take hurt of his body, either by infectiō of the plague, or otherwiſe: how much more is he bound to withhold and keepe his child from comming there, where he ſhould hurt and poiſon his ſoule? The fourth and laſt point is, that all Parents do with al care and diligence, keepe their children from lazie idleneſſe, a vice no doubt, out of which do ſpring many inconueniences, and is condemned by the holy Ghoſt, in many places of ſcripture: whereby GOD declareth, that he created no man in vaine, or to no purpoſe, neyther is there any man, vnto whom hee hath not allotted, as it were, a certaine ſtanding and roome, and a lawfull calling to walke in. Whereupon it followeth, that

The laſt point.
Gen. 3. 19.
Ezech. 16. 49.
Pro. 12. 11. and 18. 9.
1. Tim. 5. 13.
2. Theſ. 3. 10.
11.

that the order which God hath appointed, is troubled by such as liue idlely: yea, Gods ordinance is broken, which is great sinne and wickednesse. So then by the word of God, none ought to liue idlely, and to neglect his charge and dutie, but ought to giue himselfe to some profitable calling, to get his liuing by, and to do good to others. Although fathers prouide for their children great store of money, and huge heapes of treasure: yet in three or foure houres, all may be wasted and come to nought. For much euill commeth through idlenesse: It is an euill teacher; He that doth nothing is ill occupied. The mind of man is euer stirring and doing somewhat. If it be not doing well, it is doing ill. As water though it be neuer so cleere and faire, fresh and comfortable; yet if it stand still in a pit or hole, or be kept long in a vessell whence it hath no issue, it will putrifie and corrupt, rotte and smell, and be vnwholesome: euen so it fareth with children; yea, and with all the sonnes of *Adam*, if they haue nothing to do, no way to bestow their wit, they will rotte, and proue vnwholesome, and deuise mischiefe all the day long. For as labour and exercise of body in one man, industrie and diligence of mind in another man, are sure Forts and strong Bulwarks of Countries: euen so idlenesse and negligence, are the cause of all euill: for an idle mans braine becommeth quickly the shop of the

Idlenesse bringeth much euill.

the diuell. And as in all things naturall, there is one thing or other which is the ſpoile of it: as the canker to the roſe, the worme to the apple, and the caterpiller to the leafe: ſo the common ſpoile to all youth, is the contrary to paines and labour, which is idleneſſe. Therefore is idleneſſe worthily called the mother of all euils, and ſtep-dame of al vertues. The Prophet *Ezechiel* in his ſixteenth Chapter, verſe fortie nine, teacheth, that idleneſſe was one of the principall ſinnes of *Sodome* which pulled downe fire and brimſtone from heauen vpon their heads. This idleneſſe is the diuels confederate, for euen as the traiterous ſeruaunt, while his maſter is aſleepe, and all thinges at reſt, ſetteth open the doore for the thiefe to enter in vpon him, and ſpoyle him at his pleaſure: euen ſo idleneſſe, while we are not aware, lying ſoft vpon the pillowes of ſecurity, openeth the doore for the diuell to enter into vs with full ſwing, to the deſtruction both of body and ſoule. S. *Matthew* ſaith, chapter 13. twentie fiue verſe, that while men ſlept, the enemie came and ſowed tares among the wheate: ſo the fitteſt time that the diuell can find to worke vpon vs, is, when we are idle, for that is the ſleepe of the ſoule. In the 11. Chapter of 2. Sam. wee reade, that while *Dauid* tarried idlely at home, in the beginning of the yeere, when Kinges vſed to go foorth to battell, hee was ſoone ouertaken with thoſe

two

two foule sins of adulterie, and man-slaughter. Oh that men saw, to how many vices and euils they shut the doore, when they cease to be idle, and giue themselues to honest labors, & a lawful calling. So long as *Sampson* (Iudg. 19.) warred with the Philistines, he could neuer be take or ouercome, but after that he gaue himselfe to idlenesse and pleasure: he not only committed fornication with the strumpet *Dalilah*, but also was taken of his enemies, and had his eyes miserably put out. If those two which were such excellent men, indued of God with singular giftes, the one of prophecie, and the other of strength, and such as no labour or trouble could ouercome, were notwithstanding ouerthrown, and fallen into grieuous sinnes, by yeelding for a short time to ease: thē what crimes, what mischiefes & inconueniences, are not to be feared of them, who all their life long, giue themselues to idlenesse & loitering? But such hath alwaies bin the peruerse incredulity of mens hearts, that they will not beleeue that other men haue perished, vntill they themselues perish also.

If we be vtterly void of vnderstanding, let vs go to the brute creatures, which wāt these helps of reason and gouernment, that man hath, and learne of thē: *Go to the Pismire, ô sluggard* (saith *Salomon* Pro. 6. 6.) *behold hir waies, & be wiser for she hauing no guide, nor ruler, prepareth her meat in the summer, & gathereth her food in the harueſt.*

harueſt. What is it that filleth the priſons, and bringeth ſo many to the gallowes, & cauſeth ſo many parents to lament & bewaile the vntimely death of their children, but idleneſſe? When the poore condemned wretches haue receiued their iudgement, and come to the place of execution, and ſtand on the ladder, what counſell giue they to yong men, and to children, but to beware of idleneſſe? What is the cauſe of ſuch, and ſo many diſeaſes in the body? Aske the Phiſitians, and they will tell you, idlenes? Whereof riſe rebellions in kingdoms againſt Princes? Whereof riſe mutinies, and mutterings in Cities againſt Magiſtrats? You can giue no greater cauſe thereof, then Idleneſſe. Chriſt our redeemer ſaith: *Of euery idle word* (that is vayne and vnprofitable trifles, which the moſt part of people ſpend their liues in) *that mẽ ſhal ſpeake, they ſhal giue accoũt thereof at the day of iudgement.* If we ſhal make an accoũt for idle words, what ſhall we do for idle hands, for idle feet, for idle bodie, for idle ſoule? What account for all our idleneſſe, eſpecially for wicked deeds, ſhall we make at the day of Iudgement? Seeing thẽ that idleneſſe is ſo noyſome and hurtfull, let all chriſtian parents therefore labour & endeuour to auoid it, both in themſelues, and in their children, as a plague or contagious diſeaſe. Therefore it is moſt requiſite and neceſſary, that Parentes doe bring vp their children eyther Mat. 12. 36.

To learne that Science, which they be moſt apt for. Obiection.

ther in learning, or in ſome occupation and handicraft, whereby they may get their liuing another day, and ſo liue the better. But ſome vnaduiſedly, and fooliſhly do reaſon, ſaying; What neede is it for noble and rich mens children to haue learning? they ſhall haue ynough?

Anſwere.

Wee anſwere, the greater the Ship is, and the more marchandiſe it carrieth about, the more need it hath of a cunning Ship-maſter: ſo the greater the child is, both by birth, and by inheritance, ſo much the more need it is for him to be brought vp in learning, and in good literature. For learning, knowledge, and vnderſtanding, is profitable, both for rich and poore. So that (as the Grecians ſay:) Hee that is ignorant and vnlearned, ſeeth nothing, although he haue eyes. The life of ſuch a one, is as a tree without fruit, a day without Sunne, a night without moone and ſtarres, a houſe without a man, and a head without a bodie. It is found by experience, which is the beſt ſchoole-maſter, that vnto what occupation or ſcience ſoeuer any yong man ſhall be put, the more skill and knowledge he hath in the liberall ſciences, ſo much the more ſooner ſhal he learne his occupation, and the more readie and handſomer ſhall he be about the ſame. And beſides this, he that hath learning, although it be but ſmal, ſhal much better vnderſtand the Preachers, and take more profite by hearing of them, to his

Pro. 3. 13. 24. 15.

great

great and endleſſe comfort, then he that hath no learning. Experience alſo teacheth vs this, that goods, riches, beautie, glorie, and health, be vnſtable, and fade, periſh, paſſe away, come and goe: but learning and vertue neuer ſtagger, alway bee conſtant. Therefore of all the charges that Parents bee at about their children, that mony is beſt beſtowed, that is laid out vpon learning: eſpecilly when they are taught to know God aright, and how hee will be ſerued.

It is a lamentable thing, to conſider howe careleſſe ſome Parents are of their children, when they put them to the ſchoole, in that they make ſmall account and reckoning to what ſchoolemaſter they put their children to learne, ſo they may haue them taught for little or no coſt, though their childrē profit litle or nothing in learning; ſo that oftentimes they not onely beſtow their mony in vaine, but alſo they ſuffer their children to looſe their time, which is a thing ſo precious, as it cannot be redeemed with any mony, and ſo let them ſpend two or three yeares in learning of that, which they might by the diligence and orderly teaching of a skilfull ſchoolemaſter, learne in leſſe then half this time, if there be any aptneſſe & towardneſſe in their childrē. Therfore let parents remember, that as the goodneſſe of the ground is not much profitable for corne, vnleſſe there bee a meete huſ-

husbandman, to till and sow the same: so likewise it is not ynough to finde good towardnes in your children, vnlesse you prouide a meete and fit Schoolemaster to further the same. And as Noblemen, and Gentlemen, are desirous to haue a good & skilful horse-keeper, that can keep their horses well, and they spare not to giue stipends to such: euen so much more ought christian Parents be desirous, to haue & maintaine a good schoolemaster, that might bring vp their children in vertue, wisdom, and good learning. And like as, if their horse be not well broken, or haue any euill qualitie, they will be carefull to see it remedied, & that he may be made tractable & gentle: so likewise godly parents, ought to be much more carefull, not onely that their childrē may by instruction be brought to some good order, but also to look ẏ there be no fault in the teacher, to whom they commit the care, to bring them vp in learning & good manners.

Why some men bring not vp their children to any good perfection in learning.

But alas, and with griefe be it spoken, many men now a daies, albeit they perceiue their children to be forward & apt vnto letters, and capable to receiue good learning, hauing wealth and riches ynough to maintaine them thereat, yet will they not suffer them to continue thereat, vntill they come to any good perfection: some because they themselues doe not like of our state and religion: other some, because they see little preferment, and no worldly aduantage

to

to follow learning, but great trouble and affliction: all which men in this doing, declare themſelues to be irreligious, vngodly, and deſtroyers both of themſelues, their children, and of all Commonwealthes and Congregations. For what publike Wealth, Towne, Citie, or Pariſh, can bee well gouerned, without the Prince, Magiſtrate, and Preacher, bee learned both in humane, and diuine lawes? In times paſt, when ignorance and ſuperſtition was accounted good deuotion, at which time men ſaw ſo many ſpiritual promotions (as they then called them) vnto rich Biſhoppricks, Abbeyes, Priories, Deaneries, benefices, &c. then they would let for no coſt to haue their childrē learned in ſome ſort, to the end they might get them to be Prieſts, and ſo to ſay Maſſe, and the reſt of that idolatrous ſeruice, that ſo they might liue in eaſe and idleneſſe. But now that they ſee how painful & perilous a charge it is to preach, and rightly to deuide Gods word, & to deliuer the ſame freely, and faithfully, and alſo how vnthankfull an office and calling it is, to gouerne well a congregation: they had rather their children ſhould be bound prentices to ſome trade, or elſe to follow any other profeſſion, then that they ſhould ſtudie diuinitie.

When children were nothing apt to good learning, and when there was no good learning to be had, no nor good teachers, yet then,

well

well was he that might set his child to schoole. But now when youth was neuer so apt to good learning, as it is at this day: and learning and all good meanes neuer so plenteously flourishing, being restored and reduced into such a facility, and a compendious cleare briefnesse: yea, neuer so good, learned, and skilfull Schoolemasters: neuer so plentie of so good and plaine bookes printed: neuer so good cheape: the holy Ghost mercifully offering his gifts, as it were into the mouthes of all men: few there be, that will open their mouthes to receiue them: their eyes to see so clear light: nor yet their eares to heare, so pure, manifest and wholesome, and heauenly doctrine, euen the word of God, the meanes of their saluation.

It is therfore to be feared, that for this our great vnthankfulnes, these so manifold heauenly blessings shall be taken from vs, and giuen to some other nation, that will both be more thankfull for them, & also shew forth better fruits of christianity, thē we hither to haue done. Oh therfore that parents would aduisedly consider, that the want of this christian dutie of the good education of their children, is the only cause of great mischiefe and much misery, both vpon children and themselues: yea in truth, it is from hence that so much sorrow, griefe, and shame, befalleth many times vpon fathers & mothers. And how commeth this to passe, that the Parents

owne

owne dung, is caſt in their faces by their owne children, in mocking and deſpiſing of them? and whence ariſe all theſe inconueniences before named, togither with all theſe grieuous plagues & iudgements of God vpon their children, to the conſuming of their eies, but from this their owne negligence, in bringing vp their children? for it is euen iuſt with God, that ſeeing they haue offended him in the greateſt bleſſings, they ſhould bee plagued with the ſame thing wherein they offended, with the greateſt iudgements. O you vnnaturall parents! the rich man in hell ſhall riſe vp againſt you, in the day of iudgement and condemne you: for he being in hell, had a care of his fathers houſe, that they might be forewarned: and therfore deſired *Abraham*, to ſend *Lazarus* to his brethren, to teſtifie vnto them, that they came not into that place of torment: but you will not admoniſh your children, you will not teach them *Moſes* and the Prophets: and you will not ſhew them the danger of Gods heauie diſpleaſure, hanging ouer their heads, and therefore your owne children ſhall be one of the furies in hell, to torment you. The Lord open your eies, to foreſee and flie theſe fearefull iudgements. Luke. 16. 27.

But if you wil bring them vp wel & vertuouſly, they ſhal be the better for it, all their liues after: nay, the world to come ſhall reape this benefit; for ſuch children as you now bring vp, ſuch pa- Prou. 22. 6.

rents shal they be after you when you are gone: and looke what parents you leaue behind you, the like children again shal they reare vp. Wherfore, O you parents, you are either the making, or the marring of the world: for if your children learne no good erudition at your hands, how should they be good fathers after you? and how should they leaue that to their posteritie, by right of inheritance, which they neuer receiued from their ancestors? To conclude this point (we say) once againe: Oh ye parents endeuour to go forward in this vertuous education of your children, and then (no doubt) God neither shall nor will hide any necessary secret or instruction from you, neither will he withhold any good blessing from your posteritie: so shall ye be fathers of the faithfull, as *Abraham* was, if you will haue the same care, & practise the same diligence for your children and familie, that he did. Gen. 18. 17, 18. and 12. 2, 3.

Disheriting of the eldest son, is a thing very vnlawfull. 2. Chro. 21. 3. 1. King. 21. 3. Leuit. 25. 23. Num. 27. 3. &c

Parents also haue to remember, that they shall commit an act very vnnatural, iniurious, and vngodly, if they should vndiscernedly disinherit their eldest sonne. For as nature in all her workes, for the most part, seemeth to make some one thing to be chiefe before all the rest, whereby the same is, and the rather continueth: so reason in the order of a familie, which is an imitation of a state ciuil, or bodie-politike, perswadeth of experience and necessitie, that there

be one before the reſt as chiefe. Whereby may be conſerued, that beauty of vnitie, and harmonie of concord, which the Almighty in his creation ſo wonderfully and diuerſly teacheth, and our Sauiour himſelfe, ſo carefully & eſpecially commended to his Church. And thereof ſeemeth to come that preheminence or more ſpeciall regard, which the law of God in the olde Teſtament appointed to his people the Iſraelites, to be obſerued towards the firſt begotten ſonne, and likewiſe ſomewhat concerning other dumbe creatures, which firſt were brought forth into the world. By the ancient law of the Iewes, the eldeſt had double ſo much as the others of the fathers goods, and alone to the eldeſt pertained the bleſſing of the father, wherwith ſhould ſeeme alwaies the heritage to goe and ſucceed: as is manifeſt by the will of God, in Deut. 21. 15. 16. 17. *If a man haue two wiues, one loued, and another hated, and they haue borne him children, both the loued, and alſo the hated: if the firſt borne be the ſonne of the hated, then when the time commeth, that hee appointeth his ſonnes to be heires of that which he hath, hee may not make the ſonne of the beloued firſt borne, before the ſonne of the hated, which is the firſt borne: but hee ſhall acknowledge the ſonne of the hated, which is the firſt borne, and giue him double portion of all that hee hath: for hee is the firſt of his ſtrength,*

Exod. 13. 1. 2. and 34. 19. 20. Leuit. 27. 20. Num. 3. 13. & 18. 16.

and to him belongeth the right of the first borne. The Patriarkes, and other the seruants of God, although by diuine reuelation and other notice of the will of God, they were certified that they might marrie many or sundrie wiues at one time, yet did they exclude from their heritage and prerogatiue of the blessing, all the children of those secondarie and after marriages. This appeareth in Gen. 21. 10. *The sonne of the bond woman shall not be heire with my sonne Isaak:* yet was hee the eldest, but was not the sonne of the first marriage. Also an heire, is the work and institution of nature, and heritage is due to the sonne of nature, therefore it is so due that hee must needs haue it; seeing those things which come by nature, or be naturall, are not mutable or to be changed. Moreouer this name Heire, which in a manner with all Nations is the eldest, is the successor of the law National, besides the lawes naturall and diuine. And that father, who maketh another heire then is by these authorities appointed, cannot but expresse himselfe a rebell, in disobeying and contemning so great lawes and authorities, beginning a new law of his owne head contrarie thereunto. Then what is more vniust, then to doe contrarie to all lawes, and therwith to disobey the wil of God, to peruert the due order of discent, preferring the second mariage before the first, the yonger before the elder, the late ofspring before the first begotten,

begotten, ſo much tendred & reſpected? Now as the greateſt iniurie a father can do to his ſon, is to diſherit him: ſo is it the moſt reproachfull blot or dammage, to ſuffer the infamie and diſcredit of diſheriſon. For if the eldeſt ſonne be worthy to be diſherited in his fathers houſe, hee may be thought not worthy to drawe breath out of it: for that hee ought to be conuinced faultie in thoſe crimes and hainous offences, which be either repugnant to the dutie of a child, or not meete for the profeſſion of a Chriſtian: namely, if he ſtrike or offer violence to his father: if hee oppreſſe him with ſome great wrong: if he ſeeke his death or deſtruction, by poyſoning, or otherwiſe: if he lie with his fathers wife: if he wil not ſuffer his father to make his will: if he be not of the true and Catholike faith, but is conuinced to be an heretike, whereby his life and heritage is in hazard. Or if he refuſe to ſuccour and deliuer his father out of priſon, by his ſuertiſhip: or if hee follow the trade and companie of ſuch perſons, as in the law be counted infamous, vile, and moſt diſhoneſt: as Iuglers, Sorcerers, Coniurers, Theeues, and Pirats. Or if he be an idiot a mad man, a natural, or lunatike perſo. Or if the father offering him a meet marriage vnder 25. yeers, he refuſe it, & delight to liue continually in whoredom, and filthy order of life: theſe & ſuch like, be ỹ cauſes that the ciuil or Eccleſiaſtical lawes do aſſigne.

Deut. 21. 18. &c.

Gen. 35. 22. & 49. 3. 4.

1. Chro. 5. 1.

The dutie of Children towards their parents.

THis dutie of children, as it may be gathered out of the holy scriptures, consisteth in fiue points.

1. First, that they [a] obey their parents, and do serue them, and also do [b] feare, loue, honour, & reuerence them, not onely in word and deed, but in their hearts and minds also.

2. Secondly, that they follow their good precepts and examples of life.

3. Thirdly, that they patiently take [c] correction at their hands.

4. Fourthly, that they make continuall and heartie prayers to God for them.

5. And lastly, that they do relieue, maintaine and nourish their parents, in case they shall fall into pouertie or decay.

a Ephes. 6. 1. 2. 3. Col. 3. 20. Pro. 18. and 4. and 23. 22.

b Leuit. 19. 3. Num. 12. 14.

c Pro. 15. 5. 32.

1. Tim. 5. 4. Matth. 15. 4. 5. 6. Gen. 47. 12.

The summe and effect of all which, is as followeth.

Fathers and mothers are to their children in Gods stead. Exod. 20. 12. Deut. 5. 13.

As the Lord our God hath made and created children through their parents: so hath he cast and made them subiect vnder the power and authoritie of their parentes, to obey and serue them in his stead, saying; *Honour thy father and mother*: which honour consisteth not in bowing the knee, or putting off the cap, or giuing

By honour is meant all kind

uing to their parents the vpper hand onely: but in this, that they loue them with all their hearts, that they feare and dread them, that they cheerfully do their commandements, will and pleaſure, that they ſeeke their worſhip, credit, profit and preferment in all things lawfull; and if neede require, that they giue their liues for them: remembring that they are their parents goods and poſſeſſions, and that they owe to them euen their owne ſelues, and all that they are able to do, yea, & more then they are able. of duty, which children owe to their Parents.

By this worde *Honour*, is alſo ſignified the loue, reuerence, dutie, obedience, ſubiection, entertainment, and neceſſarie aſſiſtance that children owe to their parents. As concerning the loue, the ſummarie of the ſecond Table, comprehended in theſe words; *Thou ſhalt loue thy neighbour as thy ſelfe*, doth manifeſtly confirme it. For who can be a neerer neighbour for the children to loue then their parents? Mat. 22. 39.

Beſides that, they are not to be loued onely as neighbours proceeding of *Adam* and *Eue*, but alſo as fathers and mothers. And therefore what ingratitude is it, not to loue thoſe of whom, next after God, they haue their life and being, together with many great and continuall benefites? Alſo the loue that parentes doe beare their children, beſides ſo many their labours, ſorrowes, troubles, and vexations, ſhould binde them reciprocally to loue them.

The Sun shining a while vpon the colde stones doth so heat thē, that they yeeld some warmth: so albeit that children be as hard and colde as stones, yet the experience, and the dayly feeling of the loue of their parents towards thē, ought mightily to inflame their hearts to loue them againe. Take away the beame from the Sunne, and it will not shine: the springs from the riuer, and it will drie vp: the bough from the tree, and it will wither: the member from the body, and it will rot: and so take from children their dutie to their parentes, and they are no longer children, but brethren and companions with those vnto whom Iesus Christ said: *Yee are the children of the diuell.* Ioh. 8. 44.

This band of the loue of children towards their parents, should take such place, not onely toward such parents as are louing and gentle, but also (as Saint *Peter* saith of the duties of seruants to their masters) euen toward such as be rigorous. For if we ought to loue al the childrē of *Adam*, euen those whom we know not, yea our enemies and persecutours: how much rather our parents, albeit they should intreate vs roughly & with rigour, either in word or deed? and verily the principall cause still abideth: namely, that they be our father and mother. This ought children well to note, to the ende that patiently bearing their reprehensions, reproofes, and in generall, whatsoeuer their trouble-

troubleſome and ſharpe affections, they may ſtil continue and declare their childlike affection and loue. And to that purpoſe children muſt remember the labour, griefe, anguiſh, weeping, ſorrow, and other troubleſome cares, that their parents do abide and endure for them.

This loue muſt be accompanied with reuerence and reſpect: and to ſay the trueth, albeit the name of Father belongeth properly vnto God, as Iesus Christ ſaith: *You haue but one father, euen him that is in heauen*: yet doth he ſo impart it to thoſe that haue begotten vs, that they being called fathers, do beare the title and image of God. And this is it that bindeth children to reſpect and honour them, and to teſtifie the ſame by their outward reuerence. Matth. 23. 9.

Of this reuerence we haue a notable example in *Salomon*: hee vnderſtanding that his mother *Bathſheba* was comming to ſpeake with him, aroſe from his ſeat, came to meet her, bowed before her, and ſet her vpon his right hand. Neither could his greatneſſe, neither his royall eſtate priuiledge him from this reſpect & honour due to his mother. When the ſonne doth execute his magiſtracie, or publike office, hee is greater then his father, and muſt beare himſelfe as a Magiſtrate, not as a ſon: but when he is out of place, or execution of office, hee muſt (how highly ſoeuer he be aduanced) haue a reſpect, & yeild reuerence to his parents. But many times 1. King. 2. 19.

it

it falleth out otherwise; for many children when they come to honour, or wealth, do so despise their parents, if they be of meaner calling then themselues, that hardly they wil acknowledge, or call them father, as if they were ashamed of them. So that, that man putteth off the affection of a child to his father, who by ỹ eminency of an office ouer him, quencheth the name of a sonne. But *Salomon* forgat not himselfe in this kind of duty; for he did not onely bow before his mother, as is aforesaid, but also called her mother saying, *Mother, aske, and I will not deny thee.* And this do we the rather note also vpon another consideratiõ, namely, that his example condemneth the custome of these daies, wherein this name of father and mother is accounted so base and contemptible, that the children of kings, princes, yea euen of meane gentlemen, speaking to their parents, must not say, father, mother: but Sir, my Lord, my Lady, Madã, &c.

1. King. 2. 10.

But the due honour to parents that wee here speake of, implieth not onely this outward reuerence, but also that we should so esteeme of them, as that neither our selues should despise them, neither should we suffer others to haue them in contempt. And this are we to vnderstand in the saying of Iesus Christ: *I honour my father, but you dishonour me.* He there defendeth the honour of his father, against the false opinions and slanders of the Iewes. But some there

Iohn 8. 49.

are ſo vnnaturall and peruerſe, that forgetting all due reuerence and reſpect to their parentes, they will not onely deſpiſe them in their owne hearts, & ſuffer others to ſpeake hardly of thē: but alſo wil themſelues ſo farre exceed, as euen to lay them open to the ſcorne of others.

Ham the ſonne of *Noah* ſeeing his father lie vncouered, called his brethren to ſhew them his fathers ſhame. But ſo odious was this impietie in the ſight of God, that *Noah* by the conduct and direction of the holy Ghoſt, curſed both him and all his poſteritie. And therefore we well and truly may ſay, that thoſe children, who in ſtead of defending the honour of their parents, do lay them open to ſhame and reproofe, do come of the curſed ſeed of *Ham*. Gen. 9. 22.

This dutie of honouring parents, is performed and payed, when they do worſhipfully and reuerently eſteeme of them, as to thinke that they are giuen to them of God, to the end that they ſhould reuerence, loue, and alwayes haue a care of them, if for nothing els, yet for the Lords ſake, who is, and doth thinke himſelfe deſpiſed, ſo long as children contemne their parents, and little regard them. So then children honour their parents, when with their helpe and counſell, they ayd them in their old age, and vnweildie crookedneſſe, when they eaſe & helpe them in the time of their need, or ſuccour them otherwiſe in any caſe elſe, and do wholy

The honour due to parents.

Childrens dutie is from their beginning to their ending, to be ſubiect, obedient and helpfull to their Parents.

Mat. 15. 4. 5. 6.

wholy beſtow themſelues, and all that they haue, to do them good withall: yea, they ought not to giue them a rough or ſtubborne anſwer, or once ſo much as to mumble or mutter an anſwere againſt their parents, neither to ſmite or curſe, or ſpeake euill of their father & mother: vnleſſe they will procure the vengeance of God to light vpon them for the ſame.

Exo.21.15.17. Leuit.20.9. Pro.20.20.& 30.17. Deut.27.16.

Children haue alwaies to remember, that whatſoeuer they do to their fathers and mothers (be it good or euill) they do it to God; when they pleaſe them, they pleaſe God: and when they diſobey them, they diſobey God: when their parents are iuſtly angry with them, God is angrie with them: neither can it be that they may come to haue the fauour of God againe (no, although all the Saintes in heauen ſhould intreat for them) vntill they haue ſubmitted themſelues to their father and mother.

What childrē do to their pārents, they do to God, ſo that they may not purloine, or diminiſh any of their ſubſtance. Pro.28.24.

If children and ſeruants would alwaies keep in mind this ſaying; ſo to do and behaue themſelues to their parents, maſters, and dames, as they would haue their children and ſeruants to do, and behaue themſelues to them, when God ſhall vouchſafe to make them parents, maſters or dames; then no doubt they would obey and reuerence their parents and maſters, and dames, more dutifully and faithfully then now they do. For let them aſſure themſelues, that ſuch meaſure as they now meat to their parēts,

Matth.7.12.

Matth.7.2. Luke 6.38.

maſters,

maſters, and dames, ſuch will bee meaſured to them againe, by their children and ſeruants. Alſo children muſt bee carefull to follow the good examples of their fathers & mothers, and to ſuffer themſelues to bee gouerned by them, and to bee mindfull to beſtow all paine and diligence to diſcharge their dutie towards them: and herewithall they muſt know, that they are not at their owne libertie to doe as they liſt, ſo long as they haue a father and mother to rule thē: and that they muſt not fal out among themſelues, but mutually loue & helpe one another.

And children haue alwaies to remember, that they may not in any caſe obey their parents, when they ſhall commaund them to doe or ſay any thing that is contrarie to the word of God, and yet they are to be thought well of. For example, *Ionathan*, obeyed not his father *Sauls* commaundement, who charged him to perſecute *Dauid*: and therefore he is worthily commended in the holy Scriptures. For, the duties of the firſt table, are alwaies to be preferred before the duties of the ſecond table. This ſubiection therefore that children owe vnto their fathers, ought in verie deed to bee vnto them as a ladder, or ſtaire, to lead them to the reuerence and obedience of God, who is our chiefe father.

Pſal.13.1.

1.Sam.20.28. &c. & 22.17. Dan.3.18. Act.4.19.

Mat.23.9.

As children receiue of their parents three things: to wit, *life*, *maintenance*, & *inſtruction*:

ſo

of for these three they owe other three, namely, for *life*, they owe *loue*: for *maintenance*, they owe *obedience*: for *instruction*, they owe *reuerence*. For their life, they must feruently loue their parents: for their maintenance, they must dutifully obey their parents, as masters: and for their instruction, they must cheerfully reuerence their parents as their Tutors.

And further, children must remember, that the Lord hath giuen to them their parents, to take of them their beginning of life, and that they might nourish & bring them vp: and that of rude, and almost brutish things, they might make them able to helpe & liue of themselues: yea, and such mothers as are godly and vertuous, doe suffer and endure more paine & griefe in the bearing, bringing vp, and nourishing of their children, then the fathers do. So that greater are the pleasures and good turnes, that christian parents do for their children, greater is the cost and labour that they bestow on them, and greater is the care, griefe, and trouble, which they take for them, then any man, how learned so euer he be, is able to expresse. And therfore if there were no other reasons or causes to moue children greatly to loue, to esteeme wel, to obey, to be kind, faithfull, and dutifull, and to reuerence their parents, and that with such a reuerence as commeth from the heart: yet these were sufficient.

Maides

Maides and young women are to be put in mind, and alwaies to remember, that the beſt portion, the greateſt inheritance, and the moſt precious iewell that they can bring with them on the marriage day, is chamaſtnes: the want whereof is moſt hurtfull in all women. And therefore they muſt carefully ſhunne and auoide all idle and wanton talke, nice lookes, dalliance, and light countenance, when they walke abroad, or be in companie. A man needeth many things, as wiſedome, eloquence, knowledge of things, remembrance, skill in ſome trade, or craft to liue by, iuſtice, courage, and other things and qualities mo, which were too long to rehearſe: and though ſome of theſe be lacking, yet he is not to be diſliked, ſo that he haue many of them. But in a maide, no man will looke for eloquence, great wit, ordering of the Common-wealth, prudence, &c. Finally, no man will looke for any other thing of a woman, but her Honeſtie: the which onely if it be lacking, ſhe is like a man that wanteth all that hee ſhould haue. For in a maide, the honeſtie and chaſtitie is in ſtead of all. She verely may truly be ſaid to bee an euill keeper, that cannot keepe one thing well committed to her keeping, and put in truſt to her, with much cõmendation of words: and eſpecially which no man will take frõ her againſt her will, nor touch it, except ſhe be willing her ſelfe. The which thing onely, if a

When a woman loſeth her honeſtie, then hath ſhe loſt her chiefe treaſure.

woman

woman remember, it will cause her to take great heed vnto, & to bea more ware & carefull keeper of her honestie, which alone being lost, though all other things be neuer so wel and safe, yet they perish together therwith, because she that hath once lost her *Honestie*, should thinke there is nothing left. Take from a maid or woman her beautie, take from her, kindred, riches, comelinesse, eloquence, sharpenesse of wit, cunning in her craft and giue her *Chastitie*, and you haue giuen her all things. And on the other side, giue her all these things, and call her whoore, nought tie packe: with that one word you haue taken all from her, and left her bare and foule. How precious a iewell *Chastitie* is, may easily be gathered from the example of *Dinah* the daughter of *Leah*, which she bare vnto *Iacob*, who when he heard that shee was rauished, and defiled by *Sechem*, the sonne of *Hamor* the Hiuite, Lord of that countrie, his mind was grieuously wounded with this great shame and reproach.

Gen. 34. 1. 2.

Children may not marrie without the consent and agreement of their Parents: so that an vnlawfull promise made by the child, may lawfully be broken.

Children may not forget this dutie, for hauing receiued their being from their parents, and being brought vp by them, with great paines and much cost, they should not so much as giue any liking, much lesse speech of mariage, without the consent of parents or of those which are set ouer them by their parents: the dutie of thankfulnesse requiring it at

their

their hands. And not onely in regard of thankfulneſſe, is this dutie to bee performed to their parents, but euen in regard of their owne inabilitie, as being not experienced in ſuch things, and their wits being not ſo ripe as their parents, they wanting wiſedome and diſcretion to behaue themſelues as they ought. For ſome children know not what is meete and conuenient for them, nor whether they be of meet age and condition to marrie. Which inabilitie being in the ſonnes, is much more in the daughters, as being the weaker by nature, and more vnable to prouide for themſelues: and therefore it is neceſſarie, that they ſhould not marrie without the conſent and direction of their parents, but that they be at their beſtowing: for, to doe otherwiſe is a ſinne, euen that nature it ſelfe abhorreth: and all ſound writers, old and new, do vtterly diſallow. And for ſo much as matriage is the meanes, the which God himſelfe hath ordained, and ſanctified for the propagation and increaſe of mankind; that being taken in hand in his feare, a godly ſeed being multiplied and growen vp here on earth, the ſame may be bleſſed to the conſtitution & making of a Church, the which may ſerue him in holineſſe and righteouſnes: when the ſame is taken in hand, with the breach of his commandement, ſo farre off is it, that any bleſſing is to be hoped for, that contrariwiſe his hot indignation, wrath and heauy curſe hangeth ouer that houſe & family, where

It is a ſweet wedding, whē the father and the mother bring a bleſſing to the feaſt: and a heauie vnion, which is curſed the firſt day that it is knit.

the parties, which are the principall pillers and vpholders of the ſame, are linked and tied togither in ſuch a band of wedlock, whoſe links and incloſings, are not faſtned & coupled togither with the neceſſarie & lawfull aſſent & liking of the parents, whoſe authority and conſent ought to beare the chiefeſt ſway, & ſtrike likewiſe the greateſt ſtroke, in this moſt holy and heauenly action. And likewiſe as where marriage is begun and enterpriſed in the feare of God, according to his word, there God is wel pleaſed, there the parties ſo matched, liue togither in a ioyfull agreement, & linking the one to the other, there God is honoured, and ſerued in ſinceritie and truth, there the children (when God giueth them) with the reſt of the family, are inſtructed and brought vp in knowledge of religion, and grounds of faith: ſo on the other ſide, the regard of that which God eſpecially commandeth, being ſhut out of our mariages, there muſt needs enſue his diſlike, and diſpleaſure: there is iarre and diſcord: there Gods honour is neglected: there houſhold diſcipline & chriſtian inſtructiō of ſuch as belong vnto our charge, goeth vtterly to wracke, & is nothing at all regarded. And no maruell: for, if where God bleſſeth, all things go wel, & do proſper: then conſequently, where he curſeth, there nothing thriueth, hath good ſucceſſe, or goeth happily forward. It may appeare by ſundry examples, both before the lawe was giuen, and after, that this is a dutie required of

children

children towards their parents, namely, to haue their conſent in contracting of mariage: as theſe places do plainly ſhew: Gen. 21. 21. and 24. 3. &c. and 21. 1. 2. and 29. 19. and 34. 4 Deut. 7. 3 4 Iudg. 14. 1. &c. 1. Cor. 7. 36. 38. Whereby is manifeſtly proued, that children ought not to match without the conſent of their parents: firſt, becauſe it is againſt the law of nature. Secondly, becauſe the parents haue authority ouer their children, more then they haue ouer their ſeruants. Thirdly, becauſe children are their fathers goods & riches, & therfore they muſt not beſtow themſelues in mariage, but muſt be beſtowed of their parents. Fourthly, becauſe parents haue authority ouer the vows of their children. Num. 30. 4. 5 6. Fifthly, if a mans daughter be inticed, yet her father may refuſe the cõtract being not auailable, or of any force, without his conſent. Exod. 22. 16. 17. Beſides all this, what cleerer proofe can we haue, then the fift cõmandement, in the which children are commanded to honour their fathers & mothers, with a bleſſing promiſed to thoſe which performe the ſame: wherby we gather by ỹ nature of contraries, ỹ there is a curſe alſo belonging to all thoſe children, that ſhall diſhonour them. And in that God willeth that the parents by their children ſhould be honoured, he meaneth, that they ſhould in all humility and modeſty reuerence thẽ, with all dutiful ſubmiſſion be obedient vnto them, and with all willingnes ſhew themſelues

1. Sam. 18. 1.

Exod. 21. 2. Leuit. 25. 39. Deut. 15. 12.

Contracts void, without the conſent of parents.

thankefull for their creation, education, ſuſtentation, and all other benefits, that vnder God they haue receiued from them, being readie by all meanes they poſſibly may, to imitate & expreſſe towards them the nature of the Storke, whoſe property (as they write of them) is to prouide meat and feed their dams, when through age they grow ſo old, that they are not able to helpe themſelues: that is to ſay, they muſt to their very vtmoſt ſeeke to make them recompence and requitall, of ſome part of thoſe vnrequitable paines, the which their louing parents haue taken with them, and make ſome amends for the vncounteruailable kindnes that they haue ſhewed towards them. But where they beſtow themſelues in marriage, without the conſent of their parents, there they do fault, and make a breach of dutie, in all theſe three reſpects: that is to ſay, they neither reuerence, obey, nor ſhew themſelues thankful vnto them. For reuerence conſiſteth in this, that children carrie towards their parents, a certaine honeſt, and modeſt ſhamefaſtnes, ioyned with a baſhfull awfulnes & ſtanding in feare of them, the which worketh in them, a conceiuing of ſuch an opinion and eſtimation of them, as that they haue an eſpeciall reſpect and regard of them, in doing or not doing of things, rather of a care to pleaſe them, then of a feare to offend them. Obedience herein ſheweth forth it ſelfe, in that willingly without murmuring or grudging,

they

they be willing to be ordered, directed guided and ruled by their parentes; being ready to do all lawfull things, which they command them, and to refraine from all thoſe thinges, which they ſhall forbid them. Thankefulneſſe (beſides that there are many other branches) is alwayes mindfull of benefites receiued, & therefore carrieth continually a vigilant and watchfull eye towards the partie by whom it hath bin pleaſured, that no diſcourteſie in any caſe be offered, or any occaſion miniſtred, whereby hee may conceiue vnkindnes. And by this familiar deſcription of theſe 3. heads (wherein ſtandeth chiefely, the honor due vnto parents) we may cleerely ſee, that thoſe children which in wedding tarrie not for the conſent of their fathers and mothers, do neither ſtand in any awfull feare of them, as whom they would be loth to offend or diſpleaſe; nor yet giue ouer themſelues in all things to be gouerned and aduiſed by them, nor haue any regard, that they be not cauſers to make their friendes or parentes conceiue hardly and vnkindly of them; when as it is more then manifeſt, that in matters concerning their duty towards their parents, no grief cutteth neerer vnto the heart, then this, when their children entangle themſelues contrary to their mind and liking. And therefore ſuch children, as match in this ſort, as it were in ſpight of the teeth of their fathers & mothers, are neither reuerent, obedient, nor thankefull vnto thē, and

so consequently, they do not honour them: whereby they incurre and runne into the curse of God, which without true and vnfained repentance, must needes pull downe vpon the heads of themselues & their families, the searefull plagues of God his heauie and hot indignation against them, to their vtter subuersion, decay and ruine. Let all dutifull and good natured children therefore, in the reuerence and feare of God, consider, what honor, and obedience they do owe vnto their parents, & what power and authoritie he hath in his word sanctified vnto them, ouer their children in the Lord; and in regard hereof, let them yeeld vnto them this duty, that their fathers hauing prouided for them, such as are not of a wicked life, nor deformed, or euill fauored, nor of a contrary religion, they willingly submit themselues vnto their choise; which if for the present, or vpon the sudden, they cannot yeeld vnto, let them by earnest calling vpon the name of God, not onely desire him to direct their parents in a godly and fit choise, but also to subdue in them this corrupt affection, and to frame their wils to be pliable vnto their fathers in such lawfull cases. For the Lord our God, in his iustice, doth iustly punish disobedient children: as may appeare by the example of *Ham*, the younger sonne of *Noah*, who derided his father, and was iustly punished for it. Likewise *Absolon*, vsing wicked practises, to get the kingdome from

Children mariageable, are to pray vnto God to direct their parents in a godly choise, and to incline their minds to accept of the same.

Gen. 9. 22.

2. Sam. 15. 1. &c. & 18. 9.

from *Dauid* his father, for his rebellion and diſobedience, came to a moſt miſerable end. Yea, and he hath in his Law, ſet downe a moſt ſeuere and ſharpe puniſhment againſt diſobedient children: *If any man haue a ſonne, that is ſtubborne and diſobedient, which will not hearken vnto the voyce of his father, and the voyce of his mother, & they haue chaſtened him, & he would not obey them, then ſhall his father & his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth, and ſhall ſay vnto the Elders of his citie: This our ſonne is ſtubborne and diſobedient, and he will not obey our admonition: he is a ryotour and a drunkard: Then all the men of his citie ſhall ſtone him with ſtones vnto death: ſo thou ſhalt take away euill from among you, that all Iſrael may heare it, and feare.* For euen as a long & a proſperous life, is promiſed vnto obedient childrē: ſo on the other ſide, al diſobedient, vnthankful, & obſtinate childrē, are aſſured of the puniſhment of infamy, ioyned with diuers & great calamities & torments. 1. Sā. 22. 1. Kin. 1. 25. &c. Deu. 21. 18 &c. Pro. 20. 20. & 30. 17. And although that ỹ temporal officers be negligent in puniſhing ſuch diſobedience: yet ſhall they not eſcape vnpuniſhed. For the vengeance of God ſhall accompany thē, vntill they be vtterly deſtroyed. For there is nothing more vnnatural, thē to ſee childrē diſhonor & diſobey their parēts: & inferiors their ſuperiors.

Deut. 21. 18. 19, 20, 21.

Exod. 20. 12. Epheſ. 6. 2.

Deut. 28. 15. &c. Leuit. 26. 14. &c.

Such may aptly be compared to the Viper, that gnaweth out the bellie of her Dam, and seeketh her owne life, with her Dams death. So contrariwise, the worde of God doth highly commend *Ioseph* for his great loue, benificence and obedience, extended towards his father *Iacob*, and his brethremin that he both helped and liberally nourished them, and prayed for them. Our Sauiour Christ also was obedient to his parents, euen vntill death. So that the Lord (no doubt) will blesse obedient children with many happie dayes and yeeres, to his glory, and their soules comfort.

Gen. 46. 29. &c. and 48. 11. 12.

Luke 2. 5.

Deut. 5. 16.

And to the end to inuite and stirre vp children, to honour their parents, as before is shewed; the Lord addeth this promise: *That thy dayes may be long in the Land which the Lorde thy God giueth thee*: and as S. *Paul* doth note, that it is the first cómandement with promise. For albeit there be a promise added to the second, yet is the same common vnto the whole law: but this is peculiar and speciall, to all such children, as honour their parents. For herein hath God declared how highly he commendeth the obedience & honor that children yeeld to them. But the Lord spake to the Israelites properly of the land, that he had promised them for an inheritance, which should be vnto them as a testimonie and seale of his goodnes & loue toward thē. It is therefore as if he should haue said: To the end, that liuing vpon the earth, thou

Exod. 20. 12. Ephes. 6. 2.

mayest

mayeſt long enioy the earneſt penny of my goodnes and grace toward thee. But now ſeeing the whole earth is bleſſed to the faithfull, the promiſe of long life vpon the earth, is vnto vs alſo a bleſſing of God. Firſt, becauſe we can not liue long, without participating in many and great benefites of God, euen in reſpect of the preſeruation of this preſent life. Secondly, becauſe the faithfull may the longer employ themſelues to ſerue and glorifie God. In conſideration whereof, we ſee what the Church in old time ſaid: *The dead praiſe not the Lorde, neither any that goe downe into the place of ſilence: But we will praiſe the Lorde from henceforth, and for euer.* Pſal.115.17.18 The ſame doth *Hezekiah* King of Iudah alſo note in his canticle: *The liuing, the liuing, hee ſhall confeſſe thee, as I do this day: The father to the children, ſhall declare thy trueth.* Eſay.38.19. In as much therefore, as long life is promiſed as a bleſſing, God doth continue it to obedient children, ſo long as it is a bleſſing vnto them. And hereupon doth S. *Paul* ioyne together theſe two ſentences: *That it may go well with thee, and that thou mayeſt liue long vpon the earth.* Ephes.6.3. As alſo when God taketh away ſuch obedient children before they be old; yea, before they come vnto mans ſtate, whether it be, leaſt malice ſhould corrupt their heartes, or to preuent ſome great calamities, wherein they might peraduēture be entangled, or vpō whatſoeuer other conſiderations, to receiue

ceiue them into a better life, he doth faithfully performe his promise vnto such children, because he dealeth better then promise with thē. But as contrariwise, this promise threatneth such children, as will not honor their parents, with short life: so doth experience declare, that many such children are of short and wretched life. But if contrariwise, such disobedient children do chance to liue long, so farre is long life from being vnto thē a blessing, that on the contrary, it is an enforcement, and increase of woe, because they enlarge their iust condēnation, so as they had beene better to haue died in their youth. But howsoeuer it be, God so disposeth hereof, that by the effects, we may perceiue, that they which honor their parents are blessed, and the others accursed. Eccle. 3. 2. &c. And although some parēts do not performe those duties towards their childrē, inioyned thē frō the Lord: yet such children as liue wickedly, must know, that they are not exempt and free from blame, & guiltines before God. For though they can say, (as the children in *Ezekiels* time said:) *The fathers haue eatē sowre grapes, & the childrens teeth are set on edge*: we say, that though the occasion be offered of such vngodly and wicked parents, yet the cause of destruction is still in the children thēselues. And besides that, it is sure, that the soule that hath sinned, shal die the death. Seeing there be some yong men and maides, who notwithstanding the great prō-

phaneneſſe

phaneneſſe of the moſt, the manifold corrup-
tions offered abroad, the vngodly examples a-
bounding at home, are ſo mightily preſerued
by the ſeed of grace, that they eſcape ſafely in an
holy courſe of life, lamenting when they ſee
the leaſt occaſion of euill, reioycing in the leaſt
occaſion of good things: the reſt, who pleaſe
themſelues, and hope to ſhelter their ſins vnder
their parents defaults, are plainely left without
excuſe, & are iuſtly guilty of the blood of their
owne ſoules. Labour therefore ye yong men
and maidens, to wipe away the teares of griefe
from your fathers eyes, and ſtay the mournfull
and ſorrowful ſpirits of your tẽder mothers, and
conſider in your ſelues, if ye haue any nature in
you, & haue not buried the vſe of common rea-
ſon, what a ſhame it is, to be a ſhame vnto your
fathers, to whō ye ought to be a glory: thinke,
ye wanton wits, that haue not caſt off all natu-
rall affections, what a contempt it is, to be a
contempt vnto your mothers, to whom you
haue offered, as it were, a deſpightfull violence,
in that ye are a corraſiue, to their griefe, when
as ye ſhould haue bin a crowne vnto their cō-
forts. Learne therefore ye children, that it is one
ſpeciall propertie of a liberall & ingenuous na-
ture, to be careful ſo to liue, that in time ye may
be a glory to your fathers, & a ioy to your mo-
thers: which the Lord for his Chriſts ſake grant.
Theſe precepts and admonitions before ſaid,
are as a Summarie of the duties of children to

their

their parentes. And therefore it resteth, that they vnderstanding them, do pray vnto God to giue them grace, to put them in practise to his glory, and their good and saluation. Lastly, let them remember, that God is not more inclined to heare any prayers, then such as parents do powre forth for their children. As they are therefore to feare their curse, for offending thē: so must they by honouring and pleasing them, seeke to be blessed in their prayers, which are blessings ratified vnto them in heauen, as the blessing of *Isaac* to his sonne *Iacob*, doth manifestly declare. Genes. 27. 28. 29.

What duties Masters and Mistresses owe to their seruants.

The householder is called *Pater familias*: that is, a father of a familie, because hee should haue a fatherly care ouer his seruants, as if they were his children.

His dutie teacheth them, that they are become in stead of parents vnto their seruants, which dutie consisteth in foure points.

1. First, that they refraine and keepe their seruants from idlenesse.

2. Secondly, that by diligent instruction, and good example, they bring vp their seruants and housholds, in honestly and comely maners, and in all vertue.

3. Thirdly, that they ought to instruct their apprentices and seruants, in the knowledge of their

their occupations and trades: euen as parents would teach their owne children, without all guile, fraud, delaying, or concealing.

And laſtly, when correction is neceſſarie, that then they giue it them with ſuch diſcretion, pitie, and deſire of their amendement, as louing parents vſe to deale with their deare children, remembring alway, that they haue a maſter in heauen, before whom they muſt make an account for their doings. Theſe foure points are in effect ſpoken of before in the dutie of parents. For ſo much as maſters and houſeholders, are to their ſeruants and prentices in place of fathers, they are hereby admoniſhed, that they ought not to withhold and keepe backe their due wages, to exact of them, to oppreſſe them, or to reward their wel doing, & good deſeruing ſenderly: but to be careful of their ſeruants good eſtate, as of their own, not only in prouiding for them wholſome meat, drinke & lodging, and otherwiſe to helpe them, comfort them, and relieue and cheriſh them, as well in ſickneſſe, as in health, liberally to reward their good deſeruings, as farre as chriſtianitie, liberalitie, and equalitie ſhall bind them: but alſo that they be carefull that they liue honeſtly, vertuouſly and chriſtianlie. And further, they may not grieue their ſeruants with ouermuch labour, but alwaies remember, that they are not beaſts, but men: ſo that they ought quietly to gouerne them, & alſo quietly to chide them, when they ſhall

Maſters and Dames ought moderately to vſe their authoritie ouer their ſeruants. Epheſ. 6 9.

Iam. 5. 4. Col. 4. 1. Iob. 31. 13. 14. 15. Deu. 24. 14. 15

Mat. 8. 5. 6. Luke. 7. 2.

God made euery weeke one day of reſt, wherein ſeruantes ſhould be as free as their maſters. Gen. 2. 2.

shall neglect their dutie, least they bee prouoked with ouer hard words, remembring that they also haue a Lord & master in heauen, with whom there is no respect of persons: Ephe. 6. 9. And let them bountifully reward the iust and faithful labor of their seruants, & pay them their couenants in a fit and conuenient time, least being compelled by necessitie, they should steale.

As the laborer which worketh but one day, is worthy his hire, euen so much more the seruant which laboureth euery day. Luke. 10 7.

Masters ought not as Tyrants, to vse their seruants as their Horses or Asses: but to deale with them louingly & christianly, because they are all members of one bodie, whereof Christ Iesus is the head. There be some masters, that vse their seruants & prentices more like beasts then like men, & their own members; for which they so doing, let them assure themselues, they must yeeld to God their Master a streight account. Oh that christian masters and mistresses would learne, and so practise the example of *Iobs* good & vpright dealing with his seruants, which was farre from rigor. For he saith, *If I did contemne the iudgement of my seruant, and of my maid, when they did contend with mee,* (that is, when they thought themselues euill intreated by me,) *What then shall I do, when God standeth vp?* (If I had oppressed others, how should I haue escaped Gods iudgement?) *and when he shall visit me, what shall I answere? He that hath made me in the wombe, hath hee not made him?* (which moued him to shew pitie and fauour vnto his seruants, because they were

As Dauid did limit Ioab that he should not kill Absolon, so God hath bound masters, that they should not oppresse their seruants. 2. Sam. 18. 5. Iob. 31. 13. 14. 15.

For a good man, saith Salomon, Pro. 12. 10. will be mercifull to his beast, and therefore he ought to be more mercifull to his seruants, being his brethren.

Gods

Gods creatures, as he was:) *hath not hee alone faſhioned vs in the wombe?* Hereby then may thoſe maſters & dames ſee their wickednesſes, who wil not heare their ſeruants ſpeake, but vpon a ſimple ſurmiſe and brainſicknes, doe euill intreat them by cruell ſtripes, when in truth there is no iuſt cauſe. Maſters and Miſtreſſes ought therefore to vſe their ſeruants and prentices with mildnes and equity, as euery one ſhall deſerue for they muſt remẽber, that they haue all one God to honour & worſhip, one Prince to ſerue, one law to keepe, and one land to inhabit, and one death to feare: and therfore they muſt ſpeake vnto them, as vnto brethren, and ſiſters, and deale with them, as with chriſtians. And let them alwaies remember this, namely, that God will neuer deale mercifully with thẽ, if they make not greater account, that their ſeruants doe ſerue him more carefully then themſelues, and ſanctifie his Sabbaths. And therefore that maſter is not worthie to bee ſerued, which cannot afford, that his ſeruants ſhould ſerue God, as well as himſelfe. Hee muſt giue vnto God, that which is Gods, and then hee may the better take that which is his owne. For, *Hee that careth not for his family* (ſaith *Paul*) *is worſe then an Infidell:* becauſe Infidels care for their family.

Reuiling words & vnreaſonable fiercenes doth much more hurt to ſeruants, then good. Phil. 16. 17.

Exod. 20. 10. Deut 5 14.

1. Tim. 5. 8.

As it is the office of a good houſeholder to carrie the burthen of care, trauell and labour: ſo it is the dutie of his wife, to bee faithfull in keeping

keeping and well ordering of his goods, and house, & to see his, her own, and their childrens best apparel brusht, & handsomely laid vp, to be patient, & careful to see her husband do wel: and both their duties, is effectually to giue good examples, but be diligent, to entertaine peace amongst their familie, and to see all things neat and handsome, and to keepe due order & measure. For as the Sunne in the firmament giueth light to all the Regions round about him, and by his bright appearing, expelleth the darknes, comforteth & cheareth the world: euen so likewise should housholders labour to banish sin and corrupt religion out of their dwellings, and to be a lanterne of godly life, to comfort and shine to their whole family, that so they may direct their liues after their good examples: Phil. 2. 15. Math. 5. 16. A Master ought so to behaue himselfe with his seruants, that hee bee not too familiar with them, which many times breedeth contempt, but he is to admonish thē often, and yet he must not discourage them from well doing, not bee too seuere, nor too partiall, but must moderate all by discretion. For like as the Centurion, who had many seruants vnder his authoritie, had them all at his becke & Commaundement, most readie to obey him, in any thing that hee set them about, and this good order and submission hee had brought them vnto, by the reason that his said seruants were deare vnto him, that is, hee made

Seruants doe rather imitate the works they see their Masters doe, thē the words which they heare them speake. Pro. 29. 21.

Luke. 7. 8.

made a ſpeciall reckoning of them, and was as a father vnto them: ſo likewiſe all maſters are in conſcience bound to eſteeme and account well of their ſeruants, and to vſe their authoritie that they haue ouer them, mildly and chriſtianly: and then if their ſeruants doe perceiue that they are deare vnto their maſters, ſo may the maſters in time worke them like waxe to their own mind: except they be ſuch as haue ſold themſelues to worke wickednes. It is verie conuenient that a maſter of a family ſhould ſo diſpoſe and order his affaires and buſines, that he depart & abſent himſelfe from home, as little as may bee: for it is an old ſaying and a true, That the eye of the maſter doth make the horſe fat, and the ground fertile: for all things are wel and fitly done when the maſter is preſent. Such houſe-keepers as haue much, and yet ſpend little, are called niggards: and they that haue little, and yet ſpend much, are holden fooles, ſpend-thrifts, and prodigall waſters: and therefore they ought to liue in ſuch ſort, that they be not noted either mizers for their keeping, or prodigall for their ſpending. The couetous miſerable niggard paſſeth great toile and trauels in gathering of his riches, dãger in keeping the, law in defending them, and torment in departing from them: but a wiſe man is not carefull ſo much for riches, and how to liue long; as to liue well, and die well. Some houſeholders are ſo pinching and ſparing, both towards them- Epheſ. 6. 9.

ſelues and their neighbours, that although they haue much wealth, yet they cannot find in their hearts to take part in any frugall & good meaſure of thoſe tranſitorie bleſſings, which God in mercy hath giuen them: but feed groſly and very niggardly, and cloath themſelues verie meanly: keeping a beggerly houſe, ſo that (as the common prouerbe is) a man may as ſoone breake his necke, as his faſt with them. So that the ſtate of ſuch a worldling and couetous rich man is moſt miſerable, vpon whom God hath bountifully beſtowed great wealth, and yet he hath not the grace to vſe his riches well, eyther to his owne comfort, or the good of his neighbour: but heapeth vp riches (as the Pſalmiſt ſaith) and cannot tell who ſhall gather them. This ſheweth, that it is the plague of God that befalleth vpō ſuch a miſerable couetous worldling, when he hath plentie of all things, and yet wanteth a liberal heart to imploy and vſe them rightly. And therefore the holy Ghoſt, in the booke of the Preacher, is not content once or twiſe to find fault, and to check this as a great vanitie and abuſe, but ſpeaketh of it fiue ſundry times. In one place he ſaith: *There is an euill which I ſaw vnder the ſunne, and it is much among men: A man to whom God hath giuen riches, and treaſure, and honour, and he wanteth nothing for his ſoule of all that it deſireth: but God giueth him no power to eate thereof: but a ſtrange man ſhall eate it vp: this is vanitie, and*

Pſal. 39. 6.

The couetous mā in gaining riches, loſeth himſelfe.

this

this is an euill ſickneſs. Eccle.2.24.and 3.12.13.22.and 5.17.and 6.1.2.and 8.15.

Such maſters and miſtreſſes as would haue their neceſſarie affaires & buſineſſes diſpatched well, and in due time, may not alwaies truſt to the doing thereof by their ſeruants: but they muſt eyther ſee it done, or rather diſpatch it themſelues, if it be ſuch a thing and buſineſſe as they can and may well do. For ſuch a lowlines is alwaies ioyned with the feare of God, that they that are humbled with religion, (though honourable and worſhipfull in calling) do not think theſelues too good to do any good thing.

That which thou canſt do conueniently thy ſelfe, commit it not to another.

This vndoubtedly is a thing greatly to bee wiſhed for: namely, that all chriſtian maſters and houſeholders, when they goe about to hire any ſeruants would be no leſſe carefull and inquiſitiue of their honeſtie, godly conuerſation, and how they haue profited in the knowledge of God his religion, then they be to inquire and know what they can doe, and what skill and cunning they haue in that Art or Science which they profeſſe, or elſe what qualities they haue: and ſo doing, no doubt (they being carefull to hire religious and godly ſeruants) their worke and buſineſſes, that ſuch ſeruants ſhall take in hand, the Lord will much better proſper, & giue good ſucceſſe vnto, then otherwiſe if they ſhall hire and entertaine irreligious and prophane ſeruants: as may plainely appeare by the example of *Iacob* and *Ioſeph*, two

Gen.9.20.

Maſters ought to make good choiſe of their ſeruants.

religious and faithfull seruants, whose masters & their substance was blessed, increased, & multiplied for their sakes. As householders ought to haue care ouer the bodies of their seruants: so much more ouer their soules. One compareth the master of the house to the Seraphin, which came and kindled the Prophets zeale: so he should go from wife to seruants, and from seruants to children, & kindle them in the zeale of God, longing to teach and vtter his knowledge, as a Nurse to empty her breasts.

Gen. 30.26.27 &c. and 29.2.3 4.5.6.23.23. Esay 6.6. It is a rare thing for a Master to bring his seruant to be godly, who is not godly himselfe.

It is lamentable to thinke, how careles all masters, for the most part are as on this behalfe: not only such as are prophane and ignorant themselues, but also some that would be counted great professors, & would seeme to haue great knowledge, yea (and with griefe may it be spoken) some preachers also: who hauing bad seruants dwelling with them 3 or 4 yeares, or mo, as they were ignorant in the grounds & principles of christian religion, when they came first into their seruice, so they went from them as ignorant therin, as they came: and all for want of catechising, being a principall duty, which not only ministers, but also all christian masters in cõscience are boũd to perform to their families. But of this matter I haue sufficiẽtly intreated in my last editiõ of ẏ *vse & necessity of catechising*: & therfore I wil of purpose here omit to speake of it. Another saith ẏ a master in his family hath all the offices of Christ: for hee must rule, and teach,

teach, and pray: rule like a King, and teach like a Prophet, and pray like a Prieſt. To ſhew how a godly man ſhould behaue himſelfe in his houſehold; when the holy Ghoſt ſpeaketh of the conuerſion of any houſe-keeper, commonly he ſaith: *That the man beleeued, with all his houſehold.* As *Peter* being conuerted, muſt cõuert his brethren: ſo the maſter being a Proteſtant and a good chriſtian, muſt endeuour by al good means, that his ſeruants may be ſuch. For therefore God ſaid, that he would not hide his counſell from *Abraham*, becauſe hee would teach his family. And ſurely all duty of ſeruãts, which is not done of conſcience, is but eye ſeruice, and faileth at moſt need: as *Ziba* betraied his maſter, when he ſhould haue defended him. Therefore before *Oneſimus* was cõuerted, *Paul* ſaid he was an vnprofitable ſeruant: but when he was conuerted, hee calleth him more then a ſeruant: becauſe ſuch a ſeruant is better then many ſeruantes. Though *Laban* was wicked himſelfe, yet he reioyced that *Iacob* his ſeruant was godly, becauſe God bleſſed him the better for him. *Ioſhua* ſaith, *I and my houſehold will ſerue the Lord:* Shewing that maſters ſhould receiue none into their houſes, but whom they can gouerne, as *Ioſhua* did: and if any ſuch haue crept into their doores, they muſt put him forth againe: for *Dauid* ſaith, *I will not ſuffer a lyar to ſtay in my houſe.* He ſaith not, a ſwearer, nor a theefe, but a lyar: as if he ſhould ſay, I will rid

Reuel. Act. 16. and 18. 1. Cor. Luke.

Gen. 18. 17. 19

2. Sam. 16. 1. 2, 3. 4.

Phil. 11. 12. 15.

Gen. 23.

Ioſua. 24. 15.

Pſal. 101. 7.

They must keepe no idle, prophane, superstitious, nor disordered seruants in their house. Act 10.2. Luke.2.41.

him out of doores, before he be a swearer, and a theefe: for a lyar wil grow to a swearer and a theefe in a day, as a dycer groweth to a beggar in a night. Therefore it is noted of *Cornelius*, that he himselfe feared God, with all his household. This is reported also of *Ioseph* and *Mary* for an example, that they went vp euery yeere, with all their families, to worship at Ierusalem, that their children and their seruants might learne to know God as well as they. These examples be written for householders, as others are for Magistrates & Ministers, and Souldiers, that no calling might seeke further then the Scriptures for instruction. Wherfore, as you are masters now, and they your seruants, instruct them, and traine them, as if you would shew what masters your seruāts should be hereafter.

Next vnto seruants labours and instruction, must be considered their corrections. As *Paul* saith, *Fathers, prouoke not your childrē to wrath*: so we may say, Masters and Mistresses, prouoke not your seruants to wrath: that is, vse such reproofes, and such corrections, that you do not prouoke them, but moue them, that you do not exsperate them, but win them: for reuiling and reprochfull words, and immoderate fiercenes, doth much more hurt thē good. And therefore the Law of God did charge the master, that he should not inflict aboue fortie stripes vpon his seruant, least hee should seeme despised in his eyes. For while a childe, or scholler, or seruant

Ephes.6.4.

Deut.25.3.

doth

doth thinke that he is reproued for loue, or beaten with reaſon, it makes him think of his fault, and is aſhamed: but when he ſeeth that hee is rebuked with curſes, and beaten with ſtaues, as though he were hated like a dogge, his heart is hardned againſt the mā which correcteth him, and the fault for the which he is corrected; and after hee becommeth deſperate, like a horſe which turneth vpon the ſtriker: and therefore let maſters know, that God euen then chides them, whenſoeuer they fight or chide in ſuch rage. For though there be a fault, yet ſome things muſt be diſſembled and winked at; and ſome things muſt be forgiuen, and ſome puniſhed with a looke: for he which takes the forfeit of euery offence, ſhall neuer be in any reſt, but vexe himſelfe more then his ſeruant.

But aboue all, we thinke that the charitie and tender affection of maſters, & loue of ſeruants to their fellowes in their ſickneſſe, is eſpecially to be vſed and ſhewed: at which time the ſicke are to be ſeuerally lodged from the whole, & to be cheriſhed and nouriſhed with more choiſe and daintie meate. For the performance & care of this dutie, the Centurion is commended in the Goſpell, which duty very vnchriſtianly is neglected of many maſters. The maſter of the houſe ſhould not diſdaine, or ſhew himſelfe ſo ſcornefull or vnkind, as not to viſit his ſicke ſeruant. For if bruit beaſts reioyce to ſee their maſters cheriſh and feed them, as we may daily

Maſters ought to haue a tender care of their ſeruants in their ſickneſſe. Math. 8. 5. 6. Luke. 7. 1.

see in dogs: how much more may wee beleeue that men & reasonable creatures are much delighted and comforted therewith? Whereupon it comes to passe, that good and faithfull seruants, liking and affecting their masters, vnderstand them at a becke, & obey them at a winke of the eye, or bent of the brow, not as a water-spaniell; but as the hand is stirred to obey the minde, so prompt and ready is the dutifull seruant to obey his loving and kind master. For as the hande is said to be the instrument of instruments, being it (indeed) that serues to feed, apparel, & keepe cleane the rest of the limmes, and parts of the body, which are also called instruments: so is the seruant said to be an instrument of instruments, because he keepeth all the instruments of household occupied; not only to liue, but to liue well, wherein he differeth frō all other instruments. For where they are things without soule, hee is diuinely enriched with a soule: and herein he differeth from the hand; for that the hand is fastned & vnited to the body, but hee is separate and disioyned from his master: and he is also different from Artificers; for Artificers are instrumēts of those things which properly they call workmanship: but the seruant is instrument of the action, which also is distinguished from workemanship. So that the seruant, if you will rightly vnderstand him, is, a liuely and seuerall instrument of action.

It is very meete and conuenient, that the Mi-

stresse

ſtreſſe or Dame, do not make her ſelfe too familiar with her ſeruãts, or houſehold folke, leaſt they ſhould be too bold to talke, to ieaſt, or vnreuerently and vnmannerly to behaue themſelues towards her, and ſo modeſtly and wiſely to beare her ſelfe among her ſeruants, that they may feare, reuerence, and ſo ſtande in awe of her, as the Miſtreſſe and mother of the houſe.

The wiues behauiour with ſeruants.

And as it is not comely or beſeeming, that the wife ſhould take vpon her to rule & correct the men-ſeruants: ſo likewiſe it is not comelie or meet that the husband ſhould meddle with the puniſhing or chaſtiſing of the maid-ſeruants: ſo that it is moſt meet and acceptable to the offender, that the maſter ſhould correct the men, and the miſtreſſe her maides: for a mans nature ſcorneth and diſdaineth to bee beaten of a woman: and a maides nature is corrupted with the ſtripes of a man. Therefore we reade, that *Abrahã* would not meddle with his maid, but committed her to his wife, and ſaid: *Do with her as it pleaſeth thee.* As if he ſhould ſay, It belongeth not to me, but to thee. And theſe are the duties which maſters muſt performe in their life time. All which muſt be ſhut vp, with ſetting order for all things at their death, with eſpeciall exhortations and prayers for religion, for vprightneſſe in their callings, for peace and order after them, according to the example of *Hezekiah*, *Dauid*, and of *Iacob*, and of *Ioſeph*: Eſay, 38. 1. 1. King. 2. 12. and Gen, 47. 29. 30.

The maſter muſt correct his men, and the miſtreſſe her maides.

and

and 49.29. So that it is the dutie of Christian masters to haue a care, not onely that their families be well and christianly governed while they liue: but also that after their death, loue, peace, quietnesse, and good order may be continued in their posteritie.

The Seruants dutie towards their Masters.

THis dutie consisteth in 3 pointes:

1. First, that seruants and prentices, do from their hearts, cheerefully, and willingly performe the labours & works, that their masters, mistresses, or dames, shall command them.

A seruant is he that hath a master, and is not his owne man, or else he that is at the becke and commandement of an other. Rom.6.16. 2.Pet.2.19. Iohn.8.34.

2. Secondly, that they be faithfull in things committed to them by their masters, mistresses and dames; that so they may keep their goods.

3. Thirdly, that they be carefull to obserue vprightnesse of manners; that the wife, sonnes and daughters, or other fellow seruants, be not corrupted by their badde counsels, or lewd behauiour.

Eph.6.5.6.7.8. Coloss.3.22. 23.24. Tit.2.9.10. 1.Pet.2.18.19. 20.21.

These pointes are plainely proued by these places of Scripture quoted in the margine; whereby seruants are straightly charged, reuerently, and faithfully to obey their bodily masters, mistresses, and dames, in all things which may be done without offence to God. And this

obedience

obedience and ſeruice muſt be done with feare and trembling, in ſingleneſſe of heart, as vnto Chriſt, they being moued with a reuerence to Godward, as though they ſerued God himſelfe, and that as well in the abſence of their maſters, miſtreſſes, or dames, as in their preſence: not conſtrainedly, as it were forced or compelled thereto, but heartily and with good will, as they that ſerue the Lorde, and not men: not onely in reſpect of the earthly reward, but becauſe they know, and are aſſured, that of the Lorde they ſhall receiue the reward of inheritance, in as much as they ſerue the Lord Chriſt. So that hereby all godly ſeruantes, may in few words learne what dutie they owe to their maſters, miſtreſſes, and dames: namely, to loue them, and to be affectioned towards them, as a dutifull childe is to his father: to be reuerent and lowly to them in all their wordes and geſtures; to ſuffer and forbeare them; to obey with readie and willing mindes all their lawfull and reaſonable commaundements; to feare them; and to be loth to diſpleaſe them; to be faithfull and truſtie to them and theirs, in deedes and promiſes; to be diligent and ſeruiceable; to ſpeake cheerefully; to anſwere diſcreetly; not ouer boldly to dallie with their Maſters wife, daughters, or maidens: to be loyall and dutifull to their maſters, miſtreſſes, and dames: as *Iacob* was towardes *Laban*, and *Ioſeph* towards *Potiphar*. And they muſt carefully indeuour

1. Tim. 6. 1. 2. Luk. 17. 7. 8. 9.

2. King. 5. 13. The propertie of a good ſeruant.

Gen. 30. 27. 28. 29. 30. & 39. 5. &c.

indeuour to do and procure, to the vttermoſt of their abilitie, that which may be to their maſters, miſtreſſes, and dames honeſtie, credit, and profit, and that as well when they are abſent and out of ſight, as when they be preſent and looke on. This is a qualitie and propertie belonging to euery good ſeruant, both men and maides: to wit, that whatſoeuer goods or neceſſaries of their maſters, miſtreſſes, or dames, they ſhall haue charge of, as committed to their truſt and keeping; they carefully ſee ſuch things ſo well and orderly placed, and laid vp, that if there ſhall be at any time any iuſt occaſion to vſe any neceſſary in their cuſtodie: yea, if it be in the night ſeaſon, and that without a light, they then not onely can ſay, in ſuch a place it lyeth, but alſo, if they be required, they can preſently fetch the ſame.

Seruants muſt take heede that they do not wittingly and willingly anger or diſpleaſe their maſters, miſtreſſes, or dames: which if they do, then they ought incontinent and forthwith to reconcile themſelues vnto them, and to aske them forgiuenes. They muſt alſo forbeare the, and ſuffer their angrie and haſtie words, and in no wiſe anſwere againe ſpightfully or ſcornefully, neither yet vpon any ſuch occaſion run away. For the Angel taught and willed *Hagar* the ſeruant of *Sarah*, when ſhee fled from her miſtreſſe, that ſhee ſhould returne and humble herſelfe vnder the hands of her miſtreſſe. So did

Gen. 16. 7, 8, 9.

Saint

Saint *Paul* make agreement betwixt *Oneſimus* a vagabond and theeuiſh ſeruant, and ſent him againe to his maſter *Philemon*, from whom he was fled away. Seruants and prentices therfore according to the rule of Gods word, muſt patiently beare, and forbeare their maſters, miſtreſſes, and dames, and doe whatſoeuer lawfull thing they ſhall command them, not being againſt a good conſcience. And therefore they muſt remember, how farre forth they ar bound to obey their maſters, that is, *Vſq; ad aras*: that is, ſo farre as a chriſtian religion ſuffereth, and ſo farre forth as they may do it with an vpright conſcience: for otherwiſe, if their maſters ſhall commaund them to do any thing that is vnhoneſt, vnlawfull, wicked, vniuſt, or vngodly, then they muſt in no wiſe obey it: 1. Sam. 20. 28. &c. and 22. 17. Dan. 3. 18. Act. 4. 19. and 5, 29.

Phil. 10. &c.

How farre forth ſeruants ought to obey their maſters.

The conditions of a good maid-ſeruant, are, that ſhe bee carefull, faithfull, patient, neat, and pleaſant: that ſhe be cleanly, quicke, and handſome, and of few words: honeſt in her word, deed, and attire: diligent in a houſehold; and haue skill in waſhing, baking, brewing, ſowing, and ſpinning, but chiefly in holding her peace.

Seruants muſt lay apart all euill conditions, pride, vnfaithfulneſſe, brawling, murmuring, lying, ſwearing, and filthie communication, picking, ſtealing, and tales telling.

Ephe. 4. 25. 29.

If ſeruants would carefully mark and learne,

and

and so diligently practise these three short lessons following: so doing (no doubt) they might both procure and purchase much quietnesse to themselues, and also winne and get the great good will and liking of their maisters, mistresses, and dames, thereby: First, that they would cheerefully goe when they are bidden. Secondly, that they would come willingly & readily whē they be called. And lastly, that they would remember to shut & sparre the doores after them. The neglect & omitting of this last duty, may happily be thought no great matter: but if such as be house-keepers will carefully obserue it, they shall find, that they sustaine both losse and hinderance by it.

Mat. 8. 9.

Ayd amongst seruants for helpe & ease of one another necessarie.

And because it sometime hapneth, that one seruant is too much charged with labour & work, and another of his fellowes hath more ease then worke; one therfore should helpe another, as we see by vse in our own bodies; when one leg is weatie, we can rest it on the other; or when the right hand is ouerlabored, we cā ease it with the left: and when entercourse of loue & curtesie entreates and perswades not this fauour and kindnesse amongst them, then should the master himselfe commaund the negligent & loytering seruant, to helpe and ease the wearie, and him that is well imployed and ouer-charged.

Seruants must to the vttermost of their power, seeke

Againe, seruants are to be admonished and put in mind, that they doe not (as some doe without all conscience) make spoyle and hauocke

locke of their maſters goods, wittingly, and willingly, neither yet that they ſuffer any of thoſe things that they are put in truſt with, through their heedleſneſſe and retchleſneſſe, to be mard and loſt: but ſpecially that they doe not make ſpoyle and waſte of ſuch broken meate as remaineth after their meales, or at other times: which doing is not onely a hinderance to their maſters profit, but alſo a great offence to God, who commaunded that ſuch broken meat as remaineth, be gathered vp and ſaued, that ſo nothing be loſt: Iohn. 6. 12. Therefore to conclude, let ſeruants and prentices, both men and maides, aſſuce themſelues, that as they deale and behaue themſelues to their Maſters, Miſtreſſes, or dames, and their goods, whilſt they are ſeruants: ſo likewiſe the Lord in iuſtice wil cauſe their ſeruants to deale and behaue themſelues to them, when they ſhall come to be maſters or dames themſelues, ſo puniſhing ſin with ſin. And as religious and godly maſters be verie warie and circumſpect, when they hire & entertaine any ſeruants into their ſeruice, that they be ſuch as are godly, honeſt, & religious, or at leaſt ſuch as wil be tractable & obedient to ſuch good order and godly gouernment, as is, & ſhall be vſed & exerciſed daily in their houſes; but cõtrariwiſe, ſuch maſters as be prophane & irreligious, haue no care or regard whom they hire, or receiue into their houſes,

the commoditie and benefit of their maſters.

Math. 7. 2.

houses, so they will sie and serue their turne for gaine and profit, though they be neuer so lewd, vicious, or vngodly in word or deed: so likewise, such as are Christian and religious seruants, ought also to be verie wary and carefull, that they doe not place themselues with anie such masters, as are prophane and wicked, or in such townes and parishes where there want good meanes, and exercises both of preaching and catechising, whereby they may daily profit and goe forward in that good course which they haue begunne: whereas on the other side, such seruants as are without God, irreligious, and ignorant of the meanes of their saluation, care not where, or with whom they dwell: nay, they will not with their good wils, come to dwell eyther in that towne, or with those masters, where they shall bee restrained and kept from swearing, dicing, carding, tabling, prophaning of the Lords day, and other such wickednesses: who in thus doing, doe flie from God, and so seeke and follow after their owne destruction.

FINIS.